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ONE HUNDRED YEARS OF SERVICE AND GROWTH.

BY DANIEL C. STEVENS, PH.D., EDITOR BOOK DEPARTMENT.

THE BEGINNINGS.

In 1813 God gave American Baptists two great missionary apostles who had not been subjects of their own preparation and prayer. One of these, Adoniram Judson, remained a worker on the foreign field. The other, Luther Rice, returned to the homeland, to do a most necessary work of inspiration, organization, and education. The Baptists of the country were brought together in the General Convention of the Baptist Denomination. One of the projects of this Convention was the establishment of a Classical and Theological Seminary, first located in Philadelphia. In the same city, John S. Meehan, printer of the Convention, was superintendent of a Sunday school, and almost every month had a difficulty in dealing out tracts to the children, so many of the tracts having anti-Baptist tendencies. A practical man and dealing in print, he determined to propose the establishment of a Baptist tract society, and actually had two tracts set in type to be submitted to such a society when it was formed.

“The young brethren at the Theological Institution,” and the teachers—William Staughton and Irah Chase—and Luther Rice, knew of the project, and discussion issued in approval. But the maturing of the plan was deferred by removal, in 1820, of the Seminary and of the Board of Missions to Washington, D. C., where all the effective Baptist force became very busy in promoting the growth and prosperity of Columbian College and of a weekly religious paper and a missionary magazine. But the idea did not die. The Rev. Samuel Cornelius one day dropped some tracts from his bell-crowned hat which he used as a convenient depository, thus accidentally firing the imagination of the Rev. Noah Davis, and that gifted young minister wrote a letter to James D. Knowles, Editor of the Baptist weekly, *The Columbian Star*, proposing that a tract society be formed. Mr. Knowles and his friend George Wood discussed the matter, and after a delay of a week Mr. Wood consented to become the general agent to bear the burden of the undertaking. A notice in the *Star* called a meeting, and on Wednesday evening, February 25, 1824, The Baptist General Tract Society was organized.

HOMES IN PHILADELPHIA.

Though brought to birth in Washington the Society was soon moved to Philadelphia, where facilities for the mechanical work and for distribution of tracts to all parts of the country were markedly superior. In this city, from 1827 till the present day, the Society has had its home or rather homes, for there have been at least ten of them; very humble quarters at first—a room fifteen feet square at an annual rental of \$100, then merely shelves in a bookstore, then stores at small rentals, till at last in 1850 the Society entered its own building at 118 Arch Street, later enlarged and known as 530 Arch Street. The year of the nation's centennial, 1876, saw the opening of 1420 Chestnut Street; in 1896 this fine building was destroyed by fire, to be succeeded by another yet nobler, which, on the rise

of property values, was sold, and since 1908 headquarters has been in the Roger Williams Building.

THE PRESENT HEADQUARTERS.

The Society owns two fine buildings in Philadelphia: the Roger Williams Building at Seventeenth and Chestnut Streets, a seven-story structure of steel and brick, which houses its general offices and headquarters store and commands an income from the rent of rooms to tenants—stores, denominational organizations, and professional men for the most part; and the Judson Press Building at Juniper and Lombard Streets, six stories in height, one hundred feet from the ground to the eaves, built of steel, brick, and concrete, with a floor space of 50,000 square feet, where the manufacture and the distribution of the Society's literature are effected. Here are thirteen cylinder presses, one rotary-press, and four job-presses, six folding-machines, and four cutting-machines. Care is taken to keep the equipment up to date, with the best modern devices for saving time and increasing the output. Each machine is provided with individual motors, the electricity being furnished from the Society's own plant. Every second five complete periodicals are produced. A copy of the Bible can be printed in two minutes. One hundred and twenty employees are required to handle the business passing through the printing-house. In the Periodical Mail Order Division, in a single year, orders for 50,000 periodicals were filled.

The Los Angeles Branch is housed in another building owned by the Society; but the branches in Boston, Chicago, Kansas City, Seattle, and Toronto are in rented quarters.

BUSINESS AND FINANCES.

The receipts in 1824 were \$373.80. In 1924 the receipts in the Business Department were \$1,830,433.37; and for its Bible and Field, Religious Education, and Social

Education work contributions of \$183,362.66 were made by churches and individuals.

For the first three decades of its first century of service the Society was obliged to entreat the denomination to provide an adequate capital, promising that if only it was put on its feet by such a provision it would walk alone and in strength. That promise has been redeemed. A working capital was given, half a century and more ago, largely through the generosity of those who were intimately connected with the Society's work, and who were so well persuaded of the worth of what they saw done that they did not hesitate to invest themselves and their money in the business. At the present time the Business Department has property and funds totaling \$2,134,212.59, and the funds of the General Field Department amount to \$2,335,983.23. For aid in its benevolent work the Society has always looked to the denomination, but the Business Department has been a contributor of consequence. In the first fifty years the Business Department contributed \$100,000 to the missionary and benevolent work; in the next twenty-five it gave \$150,000; and in the single year, May 1, 1923, to April 30, 1924, it gave \$90,000 toward the Society's own Bible, educational, and colportage work, and \$22,500 to the Woman's American Baptist Home Mission Society.

A MISSIONARY PURPOSE.

Born out of the life of the denomination, the Society has always been responsive to the denomination's needs. It has been, and is, in business for the denomination. That business is missionary. So the Society's work from first to last has been missionary. This has not always been understood. In the early decades the churches were slow to respond to the Society's appeals for support, apparently for the reason that many of the members thought it was simply a business house, a Baptist house, to be sure, but none the less purely a mercantile venture that should

swim or sink according as it might succeed or fail in a world of competitive bids for trade. It took more than three decades of patient continuance in well-doing and in better doing on the part of the earnest men of missionary mind who were in charge of the Society's affairs to bring to pass in the churches a more adequate conception of the nature and the possibilities of this engine of Baptist advance.

From its very beginnings the Society had intimate connection with Baptist missionary work at home and abroad. This was bound to be the case, since Luther Rice and his associates conceived and founded the organization. It was the helper of Judson in Burma, and planned more than it was able to perform for him because the churches withheld their aid. But even in its weakness it did succeed in doing most timely and important work in Europe. Perhaps to this day relatively few among Baptists realize how notable was the contribution of the Society to the beginnings of Baptist work on that continent. The conversion of J. G. Oncken, in Germany, was the root of the matter. While his thoughts were still in the formative stage, one of the Society's tracts, brought from Philadelphia, by a Captain Tubbs, found him. He wrote for more, and with the Society's help began a work of publication and distribution of literature, resulting in an evangelization which spread beyond his own country, east and west, north and south. First touch with Doctor Oncken was had in 1832. For about half a century the relationship continued, culminating in the sending out of Dr. Philip W. Bickel to put on a basis of permanency the work of publication Doctor Oncken had begun.

That remarkably effective tract "Pengilly on Baptism", so widely circulated by the Society, found Andreas Wiberg of Sweden at a crisis in his mental and spiritual life, and was instrumental in making him a Baptist. On his coming to America, he was commissioned by the Society as a colporter in New York City, and in 1855 was sent to his homeland where for eleven years the Society

supported the colportage work so signally blessed in the rapid increase of Baptist churches and members and in the development of religious liberty in Sweden. In 1866 the Missionary Union was able to take over the Swedish Mission placed on such a solid footing by the Publication Society as some twenty years later it took over fostering care of the work in Germany that owed its inception and progress to the Publication Society.

COLPORTAGE.

On the home field two notable illustrations of the Society's missionary contributions are colportage and Sunday schools. It was the work of the colporter which made the denomination at last wake up to the spirit and purpose of the organization which men of vision had founded and developed. In choosing colportage as an instrument of service the Society was a year in advance of all other American organizations. These men were distributors of the Society's literature by sale or gift, but, as Griffith said so well in 1858, they were not mere book-pedlers, "but suppletory missionaries," going where churches did not exist and did not reach, men of God, intent on saving souls. At first neck-porters, they have now received in many cases a modern equipment to widen and quicken their reach and effectiveness. Some have gone in chapel cars (another "first" of the Society—1891), some in wagons (now discontinued), some in motor-boats (no longer used), some in autos. The latest feature in physical equipment is the auto chapel car, one now being in use among Mexicans in the Southwest and another in Northern California; but in Central America Bible-workers travel on mules.

SUNDAY SCHOOL WORK.

By act of the denomination in convention at Richmond, Va., in 1835, the Society was commissioned to do Sunday school work; this had been in mind for several years, and was actually undertaken in 1840 when the General Tract

Society was reorganized as the Publication and Sunday School Society. Lack of funds was a hindrance. None the less, what could be done was done. A beginning was made in periodicals. Sunday school library books were published. In 1857, a new start was made by the merging of the New England Sabbath School Union with the Publication Society, and the issuing of *The Young Reaper*—a household word in Baptist families for more than half a century. In the later sixties came the real beginnings of the fine series of Sunday school helps which Dr. C. R. Blackall so ably developed during his nearly five decades of creative work, and Dr. W. Edward Raffety in the last few years put on a thoroughly modern basis of psychology and pedagogy. Not only by furnishing the best printed helps, however, but by activity in the churches and in unchurched neighborhoods the Society has given account of itself as a Sunday School Union. First its colporters and then its Sunday school missionaries organized new schools and trained teachers; now its directors of religious education seek to promote better training, not only in the schools, but throughout the church and its organizations and in the communities around the churches, supplementing what is effected on Sunday by plans of religious and social training on every day in the week. The Society's work begins with the babe in the cradle, extends through all ages and all degrees of immaturity and maturity, and follows those who have retired from school into the home once more.

SOCIAL EDUCATION.

With its second tract, "Dwight on Drunkenness," issued in 1824, and with its first book (other than volumes of tracts), "Wisdom's Voice to the Rising Generation on Intemperance" (1830), the Society began a work of social education. In 1839 the Board, in its Annual Report made specific mention of the social evils which break down the barriers of law and order. While the spirit of the Society has always been sympathetic with practical Christian ef-

fort to secure righteousness in Society, the times, did not become ripe for the suggestion and establishment of a social education department until twelve years ago. The work of this department is to interpret the social ideal as it is contained in the Scriptures and especially in the life and teachings of Christ, and secondly, to study the social needs of men with a view to discover the deeper meanings in the unrest of the world, and to suggest some of the changes that are necessary in order that there may be a more truly Christian social order. By literature and by living speech the results of the study are spread, not only among Baptists, but in wider circles, for the department co-operates with other denomination and inter-denominational agencies that are working toward the same great Christian goals.

BOOK PUBLICATIONS.

In 1835 the Richmond Convention asked the Tract Society so to change its plans that it would issue book publications, especially those of a denominational character. As a matter of fact, the Tract Society had already issued bound volumes of its tracts, and had purchased the plates of a book on temperance. In 1839, it began the publication of three series of works of denominational interest, one doctrinal, another historical, and the third biographical. In the course of the years since its reorganization as a general publishing house, the Society has built up a noble library of books from Baptist pens, covering all the fields of denominational interest and service, and illustrating the growth of Baptist thought and work. When controversy between the denominations was rife, some of the ablest books stating and defending the Baptist position, in a scholarly and in a more popular way, were issued; when religious education and social service began to engage attention, the Society led by the production of literature of a thoroughly practical nature to assist the churches and schools in obtaining the best ideas and methods. It

is an occasion of great pride that so many of the best writers of the denomination are represented in the long list of books since 1841. It is equally an occasion of satisfaction that no one school of thought in the churches monopolizes the Society's press.

THE BIBLE HOUSE OF BAPTISTS.

The center of Baptist interest in the publishing business and missionary endeavor is the Bible. Inevitably the Publication Society has had to do with the Bible. First, *to publish what will make the book better understood, and will help man transmute truth into life.* For that reason came tracts and books and Sunday school helps, biographies, commentaries, stories of missions, histories, the great variety of publications issued in the course of the one hundred years. Then, *since men often lack the book, to supply it.* Colporters found thousands of families without a Bible. Therefore, colporters were provided with copies to sell, or to give away if need required. But more than this, Baptists found themselves required by loyalty to the truth to *publish the Bible* themselves. The British and Foreign Bible Society and the American Society would no longer publish the translations of Carey and Judson which rendered the Greek word *baptize* by Asiatic words for immerse. Baptists formed (1839) the American and Foreign Bible Society and later (1850) The American Bible Union to secure and issue correct translations of the Scriptures—the latter organization with a wider commission than the former would undertake, translations in all languages *including a revision of the English.* In 1883, by formal vote of the Baptists of America in convention at Saratoga, New York, the Publication Society was made the Bible Society of the denomination for the homeland, the American and Foreign Bible Society, with which the Bible Union had merged, retaining the form of existence only because required to do so by law to manage trust funds. In continuing the

Bible work of Baptists the Publication Society has circulated the Bible by sale and by gift, large grants being made annually of Scriptures in English and in many foreign tongues, and has carried forward the revision of the English Scriptures to remarkable achievements. The Improved Edition of the Bible of which the New Testament portion appeared in 1891, was issued as a whole in 1912, and holds a place of esteem indicated recently by Professor C. P. Fagnani, of Union Theological Seminary, when writing in "The Survey" he called the work "perhaps the most satisfactory of any." The Centenary Translation of the New Testament, by Mrs. H. B. Montgomery, of which Volume I, containing the Four Gospels, has been issued, and the second volume will appear this fall, has likewise elicited high praise for its fidelity to the original, its felicity of phrase, and its arrangement in paragraphs and sections which greatly assist the average reader.

A HUMAN INTEREST STORY.

The history of The American Baptist Publication Society can never be told in an adequate way except in terms of biography. It is much more than a tale of presses and print; it is a human interest story warm with the heart's blood, vibrant with the energies, of men with vision and a will to make the dream come true. Samuel Cornelius, with tracts in his bell-crowned hat, at once a germinative suggestion of a tract depository and a colporter; George Wood, who fought the irritations of dyspepsia to fill with a high degree of ability the office of chief business executive in those first trying years in Washington; Noah Davis, young, brilliant, uniting high enthusiasms with good sense, and captivating personality on the platform with surpassing worth in the office chair; Ira M. Allen, and Benjamin R. Loxley, both "patient men of business"; Morgan J. Rhees, John Mason Peck, Thomas S. Malcom, and William Shadrach, secretaries who fought debt by building the Society into larger denominational service

and claiming from the denomination the high reward of confidence and support the work merited; Benjamin Griffith, whose term of office outlasted a generation, and A. J. Rowland, next in the number of years of service, builders and organizers both, and both remembered for personal as well as business worth; treasurers, such as W. W. Keen, to name one out of a noble succession of men who had no financial interest, even a salary, at stake, but who saw to it in days of adversity that no note of the Society was dishonored, not by making noisy demand upon others, but by quiet advances of private funds; Board members, to whom the Society's progress and service was their personal Christian concern, and who, where they were able backed the work with generous gifts of money as well as by many years of unfaltering contribution of their business wisdom at the council table, so that the names of Crozer and Bucknell do not overshadow but rather bring into the light of finer appreciation the names of others not so well able to give money but peers of any in zeal and judgment; editors and proof-readers who give to their tasks what wages cannot purchase, the love of the job, of the Master's business, colporters in Christian conversation on the prairie leading lonely souls to God and preaching Christ in railway shops and on city streets; Sunday school missionaries or directors of religious education touching life at its head waters, in the young, and building channels so that the stream will flow from the great divide down into the lands of noble usefulness and integrity—the longest catalog space would allow here is but a suggestion of the whole truth, that the story of the Society from first to last is the story of men. And the joy and pride of it all is that in one hundred years so few, so very few of all the many human beings directly connected with the Society's work have been guilty of shameful faithlessness; and even of those who fell, some, it is a joy to relate, have nobly redeemed their past by a fight to a Christian present. It is a Christian story.

THE SALVATION OF THE TRIUNE GOD, FATHER-SON-HOLY SPIRIT, AS IT IS INTERPRETED BY JESUS.

BY CHARLES HARRIS NASH, D.D., GREENSBORO, N. C.

Thousands who had seen the many mighty miracles of healing, the signs and wonders, which Jesus had performed were convinced that He was a prophet of Jehovah, because the transcendent power of Jehovah in the signs and wonders proved that Jehovah was with Him. Greatly impressed, they joined Him on the eastern side of the sea, where Jesus fed them miraculously with loaves and fishes. "When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world," Jno. 6:14. "Jesus therefore perceiving that they were about to come and take him by force, to make him King, withdrew again into the mountain himself alone," Jno. 6:15. Again they came to Him at Capernaum, and say, "Rabbi, when camest thou hither?" Jesus answered them and said, "Verily, verily, I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the son of man shall give unto you: for him the Father, even God, hath sealed," Jno. 6:25-27. Jesus here reveals their supreme motive in seeking Him. It is not to learn and do the will of Jehovah as it shall be revealed by His sealed Prophet-Teacher, but to secure daily food freely given continuously, as their fathers had received it in the wilderness, claiming that this will be the finally, thoroughly convincing sign that Jesus is really Jehovah's thoroughly authenticated Prophet-Teacher.

Moses said, "And Jehovah said unto me, I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall

speak unto them all that I command them. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him," Deut. 18:17-19. They wanted supremely a bodily salvation from disease, hunger, poverty, and the dominion of the Roman idolators. Jesus is a mighty prophet in word, and deed from among their brethren, like unto Moses. Will He also be their King, like David? John the Baptist said the kingdom of heaven was at hand, and we prepared for it by repentance and its symbolic baptism. Is Jesus the Prophet-Teacher-King who shall save us by Jehovah's mighty power from all human ills and enemies, and restore the glorious kingdom of David, as promised to us by Jehovah? Then there follows the discourse of Jesus containing to them the most amazing, perplexing, confusing, distressing, confounding language that any prophet of Jehovah ever uttered to God's people! The people are astonished, shocked, angered, disappointed, alienated, and separated from Him, and go away, never to return! Even many who are called disciples leave Him finally! Why? Because of the Infinite spiritual glory of His Person, character, love, sacrifice, service, spiritual and Divine, salvation freely offered to them and to all wholly by Grace through Faith in Himself! As the Perfect Master-Teacher of Jehovah, knowing thoroughly the human mind, and its laws and methods, He perfectly adapts His teaching to their capacity and needs, and condition then. He first brushes away their lying pretenses that they come to Him for finally confirming proof signs that He is really Jehovah's Prophet and Teacher, who declares and causes them to know Jehovah's will and word. They had already publicly declared most emphatically that they had been convinced and thoroughly, finally convinced by His last miracle of feeding. "The teacher of Israel," coming to Him before this, Nicodemus, at night, as a representative of their greatest official authorities, had sincerely and frankly said, "Rabbi, we know that thou

art a teacher come from God; for no one can do these signs that thou doest, except God be with him," Jno. 3:2. Jesus now says to these seekers of perishing food for their bodies, 'Work for imperishable food, which I shall give you. The Father hath given you unmistakable proof that I am His faithful Prophet-Teacher.' They said, "What must we do, that we may work the works of God?" Jno. 6:28. Jesus said, "This is the work of God, that ye believe on him whom he hath sent," v. 29. This command is the primary, fundamental, supremely important, essential, voluntary duty of the obedient response of their convinced spiritual inner being to God's command, to accept, believe and trust and obey the words of Jesus as the absolute truth of the triune God, Father-Son-Holy Spirit. As Jesus, already sealed by the Father by miracles, signs and wonders, shall speak and declare and reveal Himself the Father, and the Holy Spirit, and the will of God, and the work of God, His word must be received, believed, trusted, and obeyed, as the veritable authoritative Word of God. The faith is the absolutely essential duty as the condition of God's own spiritual salvation. Students and teachers and preachers cannot be too careful and prayerful in trying to get the most thorough and accurate knowledge of the meaning of this command, "to believe," which is of the most vital and eternal importance. They ask Jesus, what work must we do? Jesus answers, "The work of God that you must do is to believe in (*eis*) him whom he hath sent." The Faith is the work by grace of the true believer, the mental, spiritual choice, decision, voluntary spiritual action into the Person and Spirit of Jesus, through the words of Jesus that enter the mind and heart and spirit of the believer by the grace of the Triune God, Father-Son-Holy Spirit. To "confess with thy mouth the Lord Jesus," is to express the spirit-heart-faith in the words that Jesus has spoken concerning *Himself*—to say the same words that *He* has said, in assent to their truth, and accept their obligations. This literal

command of Jesus is the important key that unlocks the door to the meaning of His highly figurative, descriptive, representative language that He speaks immediately afterwards concerning the faith and Himself. They then plead, "Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat, v. 31." Jesus therefore said, "Verily, verily, I say unto you, it was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven, and giveth life unto the world," Jno. 6:32-33. They said, "Lord, evermore give us this bread," v. 34. Jesus said, "I am the bread of life. Your fathers ate the manna in the wilderness and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh for the life of the world," Jno. 6:48-51. "The Jews therefore strove with one another, saying, How can this man give us his flesh to eat?" "Jesus therefore said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, (true meat) and my blood is drink indeed, (true drink). He that eateth my flesh and drinketh my blood abideth in me, and I in him," Jno. 6:52-56. "Many therefore of his disciples, when they heard this said, 'This is a hard saying; who can hear it?' But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life," Jno. 6:60-63. "But there are some of you that believe not. For Jesus knew from the beginning who

they were that believed not," v. 64. "And he said, For this cause I said unto you, that no man can come unto me, except it be given unto him of the Father," v. 65. Our own Christian duty is prayerful obedience to our Lord's command concerning judgment here, and, "Judge not that ye be not judged" concerning the degrees of guilt of these Jews. We must not allow hasty, superficial impressions to master us, instead of the Word of the Lord Himself. His own judgment must be final, and we must not judge "according to appearance, but judge righteous judgment" with just discrimination, Jno. 7:24, which is His judgment. We all naturally want all the life and the best food and drink, and health and strength, and safety and happiness that we can possibly get for ourselves and our loved ones, to cost us just as little as possible. Many of the Jews were not without some genuine faith in Jehovah, and in His prophets, teachers, promises and power. His Scriptures, and their interpretations, and their traditions had a powerful and abiding influence upon their convictions, characters and lives. They were staunch monotheists. Some of them were really the children of Abraham in their faith. Some of them were thoroughly conscientious, like Saul of Tarsus. Many of them were righteous in keeping the law and traditions of the elders as they understood their meaning. Paul said, "I have lived in all good conscience before God until this day," Acts 23:1. "As touching the righteousness which is in the law, found blameless," Phil. 3:6. Yet Jesus said, "An evil and adulterous generation seeketh after a sign," Matt. 12:39. They needed the Triune God's spiritual salvation by grace through faith in Jesus Christ, and He offers it with perfect wisdom, grace and merciful, benevolent love to them, with the faith that they already have in Jehovah as their God, claimed as a basis, He convinces them by many signs and wonders that He has Jehovah with Him, and Jehovah's word in Him, and He delivers that word to them. They want bodily food. He offers

them the best food from heaven, that perfectly satisfies forever! They want their bodily lives lengthened. He will give them eternal life! They want the best free bodily life on the earth. He will give them the perfect, free spiritual, heavenly life, and the glorious resurrection at last! They want to be freed from their Roman idolatrous masters. He will give them freedom from the mastery of Satan and sin now, and from all their spiritual enemies finally, in the glory of the eternal heaven with the Triune God, Father-Son-Holy Spirit, and the holy angels, and the patriarchs, Abraham, Isaac, and Jacob, and all the redeemed! And now, since they claim to believe in Jehovah as their God who has chosen them as the seed of Abraham and have asked Jehovah's sealed Prophet what they must do to work the works of God, and He has told them that the work of God is to believe on Him whom God has sent, will they do that work and believe in Him? He now presents to them, and freely by grace, in the strongest, boldest literal, and figurative language, the eternal, Spiritual Salvation of the Triune God, Father-Son-Holy Spirit. His figures are the boldest, strongest, most vivid metaphors, changing, as He proceeds, and interspersed with literal equivalent language that partly interprets the metaphors, and finally He gives His plainest interpretation, in verse 63, in luminous and comprehensive, and unmistakable language. The figures are masterful, most forceful, most impressive, never to be forgotten, and most appropriate and suitable to the needs of the people at the time, and in their condition, thoughts and feelings. They will know that His language is not wholly literal, but partly figurative, and that the figures are metaphors, in which their speech and scriptures abounded, but they did not fully understand their significance and application. They want Him, like Moses, to bring them daily bodily food, by God's power, as the sign from heaven that they had demanded. In reply He says, "My Father giveth you the true bread from

heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world." "I am the bread of life." Jno. 6:32-35. "I am the living bread which cometh down out of heaven," v. 51. "Yea and the bread which I will give is my flesh, for the life of the world," v. 51. "He that eateth my flesh and drinketh my blood hath eternal life," v.54, (as previously quoted). Then, when they do not believe, but express their disbelief and rejection of Him and His words and claims as the Son-of-God-Savior, He more fully interprets His metaphors of "bread," "flesh," "blood," "eating," and "drinking," by saying, finally in v. 63, "*It is the Spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.*" These words, in this connection, can have but one interpretation and application, in the conviction of this present writer. He means that the Holy Spirit in Jesus, the third Person of the Triune-God, gives the eternal life of God to the true believer in the *Prophet-Teacher-Son-of-God-Savior, by grace through the believer's faith in Jesus Christ*. The flesh of Jesus profiteth nothing *literally* by being eaten, but is used *figuratively, metaphorically*, suggessted by the bodily food that they sought. The blood, contained in the flesh, is never to be eaten literally, for all blood of every kind is forever forbidden to be eaten by any one literally in Lev. 17, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life. Therefore I said unto the children of Israel, no soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood." vv. 11-12. This command was given by the Holy Spirit to the Gentile Christians, Acts 15:29.

The blood of Jesus Christ was most sacredly and exclusively given upon the cross-altar on Calvary to God as the true, eternal, atonement for souls. The body, flesh

and blood of Jesus, containing His life and spirit, naturally, metaphorically represent *Himself, His inner, eternal life-giving spirit*, and He strongly and plainly affirms this by saying, "*The words that I have spoken unto you are (represent) spirit, (not flesh) and are (represent) life, (not blood).*" There can be no other meaning and application than this: The words "my flesh" and "my blood" *figuratively mean my spirit, and my life eternal, given to the believer through his true faith in me. There can be no eating and drinking literally by any one of spirit and life, which are immaterial.* The words and figures of eating and drinking are naturally and appropriately suggested by the bodily food the people sought, because food and drink are necessarily appropriated normally by voluntarily eating and drinking, to sustain and renew and increase bodily life and strength, and to satisfy their natural hunger and thirst. As eating and drinking carry the food and drink into the inner bodily being, where they are digested and assimilated and distributed to all parts of the body, and renew the living tissue and life-giving blood, so the life-giving spirit of Jesus enters the spirit of the true believer through his true, deep, voluntary, active belief-trust that enters the inner spirit-life of Jesus Christ, the eternal-Son-of-God-Savior, How could the most masterful Teacher otherwise adapt His most profound, essential, spiritual, eternal teaching of salvation to them, and to His apostles and teachers, than by using the highly figurative, metaphorical language, interspersed with literal equivalent explanations? Here He is speaking of the true spiritual believer in Himself as the Son of God, and that Believer's true spiritual appropriating faith that believes the words of Jesus as the words of God, and trusts and accepts Jesus as the Son-of-God-Spiritual-Christ-Savior? The leading spiritual characteristic marks of these believers are disclosed by Jesus as the King-Teacher when teaching the spiritual teachers of His spiritual kingdom in Matt. 5:1-9, "And when he

had sat down, his disciples came unto him: and he opened his mouth and taught them, saying, 'Blessed are the poor in spirit: for theirs is the kingdom of heaven.' " The spiritual X-ray diagnosis of Jesus reveals that some who in their spirits see and realize and feel that they are not rich in possessing complete spiritual perfection by perfect obedience to the law of Jehovah in external acts, ceremonies and sacrifices, are really rich, in that the Spirit of God reigns in them in His illuminating grace-light. Theirs is the spiritual kingdom of heaven—not the external, formal, self-perfection-kingdom-reign of self-righteousness of the graceless, unspiritual earth! Some who mourn because they feel their spiritual insufficiency in the light of the Spirit's illuminating grace, shall be comforted by the greater illumination of the Spirit, when God, "who commanded the light to shine out of darkness," shall shine in their hearts, "to give the light of the knowledge of the glory of God in the face of Jesus Christ." The patient, gentle, forbearing, humble, long-suffering spirit shall be rich in glory. Some whose strong desires are like combined hunger and thirst for righteousness, created in them by the Holy Spirit, shall be filled with peace and life and strength through their faith in Jesus Christ as the Son-of-God-Savior, as His eternal Spirit shall enter their spiritual being and abide. Some in whom the grace-spirit of mercy reigns shall realize that that spirit is a foretaste of eternal mercy through Jesus Christ in saving grace. Some who by the Holy Spirit have through faith trusted in the cleansing, atoning blood of Jesus Christ, and obtained His imparted, perfect righteousness, have, by His imparted living Spirit, pure hearts, in their sincere, earnest, supreme efforts in prayer and grateful love to be like Him, and shall see God. Some who have the peace of God through faith in Jesus Christ, seek to make peace in the hearts of others by God's grace and gospel of love towards God and man, and in their Christ-likeness are recognized and called sons of God. The judgment of Jesus, pronounced against the wicked and adulterous

generation to whom He came explains why they did not receive and accept Him. "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God," Jno. 3:18-21. They asked for a sign, but *rejected the only Saving Sign—the Eternal Son of God!* They wanted *Miracles*—the demonstration of the transcendent power of God by special interposition of beneficent power for their benefit in their bodily lives—but *they did not want God in His Son—the Saving Spiritual Light of the world!* "In him was life; and the life was the light of men," Jno. 1:4. "There was the true light, even the light which lighteth every man coming into the world," Jno. 1:8. "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," Jno. 1:11-13. Is there any *essential difference* between *that generation* and *ours*? Do we not want God's beneficent power to give us all things for our bodily life, but reject *the true spiritual life of God, offered to us in His Only Begotten Son, Jesus Christ?* Have we the external form and forms of godliness, but deny the spiritual power and light and life thereof, Christ in us, the hope of glory? "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." Matt. 5:16. "Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service," Rom. 12:1. "Looking unto Jesus the author and perfecter of our faith," Heb. 12:2.

The omniscience of Jesus prevented His disappointment. He perfectly knew, fore-knew, after-knew—eternally knew each one. In their *unbelief* He well knew their *non-belief was voluntary disbelief in denying and rejecting the perfectly reliable and absolutely trustworthy testimony of Jehovah Himself through His Prophet-Sealed Son. It was the rejection of Jehovah Himself as their God speaking to them through His own miracle-sign-wonder-sealed-only-begotten-Son!* “All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out,” Jno. 6:37. “For this cause have I said unto you, that no man can come unto me except it be given unto him of my Father,” Jno. 6:65. “No man can come to me, except the Father that sent me draw him! and I will raise him up at the last day,” Jno. 6:44. The sin of rejecting Jesus Christ was the combined sin of profound disobedience to the Triune-God, Father-Son-Holy Spirit. Each Person in the Trinity unites in offering the Spiritual Eternal Salvation of Grace-through-Faith in Jesus Christ, the Only Begotten Sealed Son of God. Jesus declares the cause, “The light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light,” Jno. 3:19-20. “For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him,” Mat. 21:32. “Many are called but few chosen,” Matt. 22:14. May God so illuminate our hearts that we may see the exceeding sinfulness of the rejection of God-Father-Son-Holy Spirit, in our own voluntary, determined, disbelieving supreme self-will, sinful choice and gratification of our sinful desires, and change voluntarily our minds toward God in a thorough repentance, in order that we may and shall come to the Light, Jesus Christ, for His Eternal Spiritual Salvation given by Grace through Faith.

MEXICAN MEN OF LETTERS.

A Paper read before the "FEDERATION OF CHRISTIAN WORKERS" in Mexico City.

BY A. B. RUDD, D.D.

You will be shocked when I confess frankly that my ignorance of this theme led to its selection. I have not been proud of my lack of knowledge of the men who, through the years, have been building up a more or less robust body of Mexican literature. Theoretically, I hold that it is both a privilege and a duty that we, who come to live and labor in this land of the Montezumas, should acquaint ourselves with her literary, as well as her political history; practically, I have failed to live up to my theory. I make this confession and write on this theme with the hope of saving at least the younger members of our missions from the embarrassment from which I have often suffered because of my lack of familiarity with Mexico's literary characters. My paper is a mere suggestion which I trust may be followed up.

Before entering fully upon the subject, a few preliminary things should be said: I limit this study to *Mexican literature*, as apart from that of Spain to which, of course, it is closely allied. This will take us, as we shall presently see, beyond the limits of the Spanish language, for there were men who thought and studied and wrote in Mexico before the native Mexican ever knew there was a Spanish language.

Again, I do not claim to be on intimate terms with all the literary characters whose names I shall mention in this paper. You could, if you tried, I am sure, ask me some very embarrassing questions about them and their productions. My study of the subject is far from being exhaustive. As already said, I can only hope it may be

suggestive. With many of Mexico's best writers I have merely a speaking acquaintance, so to speak. This confession is humiliating, but it is honest. Nor was it easy to find the kind of literature one needs for such a study. I searched in vain the book stores of the city in my quest for copies of Jose Maria Vigil's "*La Historia de la Literatura Mexicana*", or Ferrares' "*El Arte Literario en Mexico*"; and finally ran across Pimentel's interesting work: "*Historia Critica de la Literatura y de las Ciencias en Mexico*", and a little work, "*Antigua Literatura Indigena Mexicana*", by Luis Castillo Ledon, director of the National Museum, both of which I found useful and to which I am largely indebted in the study of this subject. Nervo's collection of Mexican authors and a bound volume of Peza's, "*El Mundo Literario Ilustrado.*" have also thrown light on the subject; and so, from here and there and everywhere, have been gathered the facts which I have tried to throw together in an orderly way.

In order to do full justice to Mexico, we must begin with

I. THE PRE-COLONIAL PERIOD.

The literature that comes to us from this early period is not abundant, though of an interesting quality. The Mexicans cultivated to a high degree the fine arts, not neglecting literature. In Texcoco and also in Tenoxtitlan, were found their archives and libraries which were in great part destroyed by the Spaniards and their allies at the time of the Conquest. What a pity that the manuscripts and other important documents of that most interesting people could not have been saved to the world! The specimens of the literature that escaped the hands of the vandals are of a nature to make us wish for more. El Sr. Ledon says in 1917 that there exists material for a considerable volume of this ancient Mexican literature which was soon to be published and which for its variety

and its beauty, would be a pleasant surprise. Whether or not this volume has been published, I am not informed.

The most ancient specimens of this literature are in the form of hymns written in honor of their gods; then follow discourses, prayers, educational instruction and elegiac songs, under the title: "Songs of the Mexicans". As has been well said by Zorilla: "The aesthetic sentiment is innate in the Mexicans." Even in those early days, nearly all the writers express their soul sentiments in poetic form, with figures so extremely fantastic and highly wrought as to render their effusions almost impossible of comprehension and interpretation even to a modern poetic translator. But in this study we are more especially concerned with the authors of these early productions, and unfortunately we are acquainted with only a very few of these. Netzahualcoyotl undoubtedly holds the first place among these early writers. He was the seventh king of Texcoco and in many ways a most remarkable personage. He rose above the beliefs and customs of his own age to a belief in one God, "the unknown God", who alone was worthy of worship. To quote from one who is an authority on these early times: "Netzahualcoyotl was a great king, a great legislator, a great poet, a learned astronomer and a profound moralist. Like Socrates and Plato, he had a high conception of the Divinity in the midst of the crude and deplorable customs of paganism . . . As legislator, Netzahualcoyotl formed a philosophic and moral code of laws for the solution of civil matters, to prevent and punish crimes against property and the individual; established international principles with neighboring kingdoms; was a friend of temperance and of good customs, as he has manifested in his preachments, in his songs and in his moral political and religious teachings". It is interesting to learn that the Mexicans of his day burned the houses of the drunkards, considering them unworthy to live in good society, and in morals were in advance of the present generation.

It would seem that the poetic muse did not abandon the family of Netzahualcoyotl when he laid down his pen, as his two sons Netzahualpilli and Itlixochitl, as well as the sons of the latter, have also made their contributions to the literature of this interesting period. In fact it would seem that among the ancient Mexicans, the cultivation of the literary art was confined largely, if not exclusively, to the royal families.

Let me add before leaving this period of literary activity, that the Aztec language possessed a superior dialect, called *Nahuatl* which was used by the *literati* of that time. For any who may be interested in reading in English further specimens of the Aztec literature I recommend a work published in Philadelphia in 1887 by Mr. Daniel G. Brinton, entitled "Ancient Nahuatl Poetry, Containing the Nahuatl text of twenty-seven Ancient Mexican Poems, with a Translation, Introduction, Notes and Vocabulary".

I now pass on to consider the next period with which we are concerned, viz:

II. THE COLONIAL PERIOD.

One enters upon and follows up the study of this period with a deep-rooted regret that there was not a *Homer* to gather up the rich and abundant materials of the preceding period and weave them into a great epic. Of course this would not have been in line with Spain's policy and no time was lost in destroying as far and as fast as possible, all available materials. What an incalculable loss to the literary world.

We need to bear in mind that this transition from the Pre-Colonial to the Colonial period, means an absolute break in literature. Nahuatl gives place to the language of Cervantes. No longer will the Aztec Kings sing their songs to the gods or chant their anthems to death, to the flowers, to nature in their musical six or eight or ten

syllabled words. With his *religion*, comes also the *language* of the Conqueror, and Nahuatl becomes a memory of a buried tongue.

Through all their history, poetry has reigned supreme among the Mexicans. Altamirano, in his Prologue to Guillermo Prieto's "*Romancero Nacional*" says that the Mexicans are "religious devotees, lawyers, poets, scientific writers, etc., and in precisely this order"; and that "in the sphere of the Fine Arts they have cultivated poetry with a decided preference and with an intensity rarely equalled, neglecting to a marked degree, biography, history, customs, the novel and other literary lines no less interesting." This is notably true of the period with which we are now dealing and so I shall content myself with a brief notice of a few of the leading poets of the Colonial period who stand out as the great literary lights of their time.

Pimentel calls attention to the fact that the poetry of this period was what may be termed *occasional* in the sense that it was usually inspired by some noted circumstance or event, as for instance, the birth of a prince, the death of a king, the arrival from Spain of a viceroy, or an archbishop, the consecration of a new church, the winning of a battle, etc.

Another interesting fact touching the poetry of this period is its close kinship to that of Spain which naturally led to the defects and virtues inherent in that of the Mother Country, "suffering", as Altamirano says, "the chivalrous intoxication of the seventeenth century, the *delirium tremens* of the mystical enervation and imbecility of the eighteenth and even the liberal tickling of the beginnings of the present century". This *delirium tremens* of which he speaks is what was known as *gongorismo*, a kind of poetic pedantry which for a century held sway in both Old and New Spain.

Each of the three centuries of the Colonial period

gives us one out-standing poet with whom we should acquaint ourselves.

Juan Ruiz de Alorcon y Mendoza is the sixteenth century's best literary representative. He is spoken of in a standard work in English as "One of the greatest dramatists of the Golden Age." Alorcon belongs both to Mexico and to Spain, and also to the sixteenth and seventeenth centuries, as he spent the first two decades of his life in the land of his birth, going to Spain for the study of law, then to Mexico with the hope of securing a chair in the University, in which he failed. His first play, "*El Semejante de Si Mismo*", was not a success. Even Lope de Vega severely criticized him. He was spoken of as "a monkey disguised as a man, an impudent hunch-back, a grotesque cripple". He was not a prolific writer, but took great pains to revise his works, giving them an excellent finish. He is said to have been "unequalled in his formation of character and in his lofty moral intentions". His influence was felt in French literature, for Corneille is said to have confessed that his "*Le menteur*", the first great comedy in modern French literature, was modeled after Alorcon's "*La Verdad Sospechosa*".

"*Walls have Ears*" (*Las Parodos oyen*) and "*The Examination of Husbands*", (*El Examen de Maridos*) are interesting titles of others of his works.

Sor Juana Ines de la Cruz, a most beautiful and interesting woman, is perhaps the seventeenth century's finest representative in the litertry world. Her history is full of interest. Born in San Miguel de Nepantla, some twelve leagues from Mexico City, November 12, 1651, at three years of age she began to show an unusual desire to learn. Following her older sister to school one day and seeing the teacher imparting knowledge to the pupils, Juana told her that her mother had sent her to study with the other children, a childish fib, and soon the teacher busied herself with the three-year-old. Before the mother knew of it, Juana had learned to read. At five years of age, she

had learned all that was usually taught the girls of that day. On learning that there was a university for boys in Mexico City, she begged her parents to dress her as a boy and send her to this seat of learning. Unable to comply literally with this request, the interested parents sent her to the home of her grandfather who lived in the city where she received twenty lessons in Latin, which proved to be quite sufficient for the precocious child to master later, and all alone, the Latin tongue. At an early age she became Lady of Honor in the Palace of the Vice-Roy, where she had opportunity to satisfy her thirst for knowledge and where her personal charms and superior intellectual attainments were the wonder of the Court. Many were disposed to attribute to supernatural sources her remarkable attainments. To put the matter to a test, the Vice-Roy invited a group of the learned men of the day—university professors, theologians, philosophers, mathematicians, etc., some forty in all—to subject this youthful intellectual to a rigid oral examination; and in the words of el Padre Callejo, “As a royal galleon defends herself against the attacks of a few sloops which surround her, so Juana Ines extricated herself unembarrassed from the questions, arguments and replies which all, each in his own line, shot at her”. At the age of seventeen she found herself so beset with suitors, that it became necessary for her to choose between matrimony and the convent; and, as she says herself, she chose what seemed to her the lesser of the two evils and entered the convent, where she would be free to continue uninterruptedly her studies. Science, philosophy, poetry, music, theology, everything interested this marvellously versatile mind. At the early age of eight years, she had written a brief dramatic poem of the type known as a *loa*, which showed clearly her poetic genius. On one occasion, she published an article sharply criticising a sermon of a noted *padre* of the time, which was widely read and commented on, in both Old and New Spain. Shortly afterwards strong

pressure was brought to bear on her by her Bishop to force her to abandon her studies and devote her whole thought and time to religious matters, a remarkable instance of clerical fear of free, open and even sympathetic criticism. At first Juana resented the suggestion, but being a good Catholic and not the owner of her own conscience, she finally yielded, sold her splendid library of some 4,000 volumes, shut herself off from the outside world, gave herself unreservedly to the severest kind of *penetencia* and at the early age of forty-four succumbed to a contagious fever while nursing the nuns of the convent.

Sor Juana's writings, both in prose and poetry, were learned, abundant, interesting, though bearing the faults of her age. Seemingly, she revelled in *gongorismo*, the bane of the literature of the seventeenth century.

Among her poems may be mentioned "*El Sueño*," (her own favorite of them all); "*A Lucrecia*", a sonnet, "*La Vana Ciencia*", a romance; and *El Cetro de Jose*" and "*El Divino Narciso*", *autos*, or religious plays.

Her writings, like most of those of the seventeenth century, are not much read today because of their extravagances of style, though they have real merit; but in the judgment of an eminent literary critic, "When a Mexican critic, impartial and scientific, shall make a collection of the best works of the Mexican authors, he will make haste, I doubt not, to place among them several of the productions of Sor Juana Ines de la Cruz, as one of the brightest lights of our Parnassus". She is called "*The tenth Muse*".

I must now pass over the names of many interesting characters, such as Diego Jose Abad, Francisco Ruiz and others, to mention that of *Fray Manuel Navarete*, Mexico's most illustrious writer of the eighteenth century.

In 1805 there appeared in "*El Diario*" of Mexico a series of poems of superior quality which set the public

a wondering as to their author. After no little guessing, it was found that a new light had appeared in the little town of Zomora, Michoacan, in the person of an humble fraile, who until eleven years after writing these poems, was too modest to publish them. An organization of poets in Mexico City at that time, *El Arcadia*, named the new poet of Michoacan, though none of them knew him personally, their *Mayoral* (leader).

Navarete came of humble parents who were unable to educate their brilliant son. He was accordingly sent to Mexico to work, and here gradually the way was opened for him to satisfy his thirst for knowledge. Early in life he entered the priesthood and became a member of the Franciscan Order. He abandoned Scholasticism and embraced enthusiastically the modern school of Philosophy.

Born in 1768, Navarete had an attractive person—blue eyes, fair complexion, light brown, curly hair, a stately carriage; besides, he was possessed of a noble character and endowed with fine conversational powers. He died in 1809 at the early age of forty-one, and just before his death he burned most of his manuscripts.

As a poet, he possessed genuine merit. He is reckoned as one of the poets of Mexico best known in other lands and as the restorer of lyric and descriptive poetry. Zorilla says of him: "The defects in his works are those of his time; their beauty and excellence are his own." A collection of his works under the title "*Entretencimientos Poeticos del Padre Navarete*," appeared in Mexico in 1825 and later editions were brought out in Paris and Peru.

His earliest compositions consist of several erotic odes. His philosophic and religious poems are perhaps his best. Among them are "*La Noche Triste*", "*Los Ratos Tristes*", and his *Ele-gias*. Pimentel regards "*La Inmortalidad*" a masterpiece.

I have touched thus only the high points of the Colonial period. In a sketch such as this, there is space

for nothing more. This brings us to the most interesting of all:

III. THE POST COLONIAL, OR INDEPENDENCE PERIOD.

I shall not attempt here to follow the full history of the literary activities during the first century of political freedom. This would be interesting, but it does not fall within the scope of our theme, which is concerned only, or mainly, with the more prominent literary characters of the period. A few things however, need to be said as to the marked changes brought about in the *literary life*, as a logical result of those effected in the political life of Mexico.

With political came naturally intellectual independence. This is very marked even during the first years of the new period. The poet's pen needs no longer busy itself with the birth of a new prince or the arrival of a new vice-roy. Books may now enter Mexico from other countries than Spain. A new intellectual vista is opening up. Other subjects than religious may be thought on and written about. Freedom, political, religious, intellectual, fills the atmosphere and so we may expect Mexican men of letters to be intensely and, at times, *dangerously* affected by this marvellous change of environment. That there has been a tremendous advance in literary activity during this period there can be no doubt and this both in quantity and quality. Pimentel, who wrote in the seventies and eighties, claims, that while there were only three poets of the first order during the three centuries of the Colonial Period, the Independence period has produced at least a dozen who are worthy to be put alongside these three. Let us notice briefly a few of these literary lights of the new era.

Jose Joaquin Fernandez Lizardi is in a sense the John the Baptist of the two dispensations, as he belongs in part to the two, and not exclusively to either. We might call

his the transitional period. I have chosen however to class him with the writers of the Independence Period because of his advanced views. Lizardi was a famous fable writer and novelist and won for himself the title of *El Pensador Mexicano*. (The Mexican Thinker). He has the honor of being, so far as I know, the first advocate of Pan-Americanism. In 1823 he wrote: "Yes, Americans of the North and of the South, let us unite; let us form the same kind of government and imitate in every possible way the countrymen of Washington; let us help and love each other as brothers; let us declare eternal war against the tyrants of Europe and so preserve the precious gift of liberty". Who among us has improved on this? He was also an advocate of Woman's Suffrage, not fearing "the triple alliance of beauty, eloquence and talent", of the fair sex; and with a daring bravery hurled his anathemas against royalty, aristocracy and the clergy. He was despised and imprisoned but nothing could stop his tongue or check his pen. After a century he has come into his own and is esteemed at his true worth.

Fernando Calderon merits a prominent place among the writers of this period. Guadalajara claims him as her son, although his parents were from Zacatecas. The latter city honored his memory by naming its finest theater for him. Calderon is remembered as lawyer, politician, soldier, poet. As poet, he began to write at the early age of fifteen and until his death in 1845 his pen was busy with lyrics and dramas; and as playwright, he perhaps holds first place in Mexico. *La Rosa Marchita*, *La Vuelta del Desterrado*, *Los Recuerdos*, are among the best of his lyrics; *El Torneo*, *Ana Bolena* and *Hermon*, are perhaps his most popular dramas.

After the first few decades of the Independence period, it is not easy to choose from among the many writers, a few of the very best. They are not yet sufficiently removed from us to enable us to judge impartially of their work. Without even attempting to guess at the judgment

of future generations, I shall content myself with a brief mention of some of the more popular writers of the period.

Manuel Jose Othon, (born in San Luis Potosi in 1858), like Calderon, wrote excellent dramas and lyrics. Nervo says of him, and this is good authority, "As a lyric poet, he stands among the very highest and noblest of Mexico. His Virgilian inspiration, especially in his *poemas rusticos*, is of incomparable vigor and serenity".

Saltillo, perhaps, enjoys the peculiar distinction of having given to Mexico her greatest literary genius, *Manuel Acuna*. Even at the early age of twenty-four when he died by his own hand, he had thrilled the hearts of the reading public with the flashes of his genius. I think of him, somehow, as the Edgar Allen Poe of Mexico—brilliant, somber, abnormal, given to excesses, a star lost to view before its fullest light is seen. Born in 1849, he came to Mexico at fourteen years of age, entering the college of San Ildefonso and taking up later the study of medicine. As a student, he naturally gathered around himself a group of admiring friends. A victim of melancholy by nature, he managed always to hide it from the public behind a mask of jovial good humor which he constantly wore. Walking through the Alameda of this city the day before his death with his friend and fellow student, Juan de Dios Peza, he picked up a yellow leaf and said: "Look at this! a cold gust of wind has torn it from the tree before its time", a prophecy of the tragedy soon to be enacted. The following day, this same friend entered his room in the college and found the lifeless body of the brilliant Acuna, and in the cup from which the poison had been taken, a brief note stating that he alone was responsible for his death.

In conversation a few days ago with a friend and fellow-student of Acuna's, I learned that two of the poet's brothers committed suicide and that one of his sisters at-

tempted the same thing, a rare occurrence, three suicides and an attempted fourth in one family.

And so at the age of twenty-four, while yet a student, Acuna passed out of Mexico's literary constellation a literary star of the first magnitude. His poems are familiar wherever the Spanish tongue is spoken and everywhere his genius is recognized. His last sonnet "*A Un Arroyo*" was dedicated to Peza and taken down by him, as the two sat together in the Alameda on the afternoon preceding the poet's death.

I had meant to write of *Juan de Dios Peza*, Mexico's poet of the home, whose *Canticos del Hogar* are recited by the children all over the land; of *Justo Sierra*, philosopher, orator, poet, novelist, historian, sociologist; of *Altamirano*, Indian soldier, orator, poet, who, as Nervo says, together with Benito Juarez and Ignacio Ramirez, has restored to the native Indian of Mexico the prestige which is rightly his; of *Guillermo Prieto*, author of what Altamirano regards as Mexico's first epic, "*El Roman-cero Nacional*", in which are sung the glories of the heroes of the war of Independence and who is regarded as, *par excellence*, Mexico's national poet; of *Manuel Gutierrez Najera*, distinguished for the "novelty, excellence and richness of his style" and who is regarded as the "arbiter of elegance"; but unfortunately I have yielded to the subtle temptation of tarrying overtime in the realm of the earlier Mexican writers and so find my time and your patience already overtaxed and must leave these and other most interesting literary characters to be dealt with a century hence when it will be far easier and safer to undertake a critical and scientific classification of their respective merits.

I must crave your indulgence for a single moment more in which to lay a flower on the newly made grave of Amado Nervo, moralist, philosopher, diplomat, poet. I have only dipped here and there into his writings, but I find a note of repose, quietness, solidity which greatly

appeals to me. His little book entitled *Plenitud*, composed of sixty chapters or sections of only a page or so each, is a marvel of philosophic, wholesome counsel, beginning with "*Dentro de Ti esta el Secreto*," and winding up with "*Alegrate*", a gospel of good cheer, so to speak.

Nervo's remains, you remember, were brought only a short while ago from Argentina where he had gone in representation of his government, and laid to rest in Dolores Cemetery. I wondered then why so much ado was made over the event, I understand now: One of her finest sons had fallen.

I have read few sweeter little poems than his entitled "*La Balada del Dia*" (The Ballad of the Day). I venture the prediction that a century hence Amado Nervo will be one of the most beloved and widely read of all Mexico's men of letters.

It would be unfair to the subject with which we are dealing, were I to close this paper without at least mentioning the names of some writers of today who are still busy with their pens. We will do well to be on the lookout for productions from the pens of *Frederico Gamboa*, *Jose Lopez Portilla y Rojos*, *Francisco Elguero*, *Jose Garcia Rodriguez*, *Miguel Alesso Robles*.

Let me close this study with the words of *Ferrer del Rio*, with which I am in full accord: "When the peoples of Latin America shall turn away from their ill-will and cease to have a change of rulers and government every month, and stop wasting their activities in disastrous wars, then will the voice of their bards surprise the world."

REV. PHILIP MULKEY AND THE STORY OF THE FIRST BAPTIST CHURCH PLANTED IN UP- PER SOUTH CAROLINA.

J. D. BAILEY, COWPENS, S. C.

Some names of importance, because of continued mention by writers and speakers, seem to lose none of their lustre as the years go by; while others of greater importance fall into disuse and soon become obsolete in the public mind. One such name of the latter class, is that of Philip Mulkey; yet, it was he that plunged into the almost unbroken wilderness and laid the foundations of our great Baptist Commonwealth in upper South Carolina

HIS EARLY LIFE, REMARKABLE CONVERSION AND ENTRANCE INTO THE GOSPEL MINISTRY.

Philip Mulkey was born near Halifax, in North Carolina, May 14, 1732. He was bred a churchman. He married Ann Ellis, by whom he had five children, viz. David, Jonathan, Philip, Parry and Sarah. That eminent preacher and historian, Morgan Edwards, tells us that his conversion was very remarkable. It was in this manner. "One night as he went out of a house where he had been playing the fiddle at a dancing frolick he saw, as he thought, the Devil grinning at him with fiery eyes; upon which he swooned away. When he came to himself he was in the greatest terror thinking the Devil would be permitted to take him away bodily by way of example to the company he had been with. However, he mounted his horse and as he rode home, fancied that the trees struck at him, and the stars frowned at it. In this terror he continued about three weeks reforming, but not able to sleep much, and wasting in flesh and strength. After this he was tempted to believe that he never could be saved until he had been faithful to his old master, the

Devil, for hitherto he had been faithful to neither; and began to serve the Devil faithfully. Meanwhile a stranger came to his house whose name is John Newton (now a minister) and read 53rd ch. of Is. 3rd verse. We hid etc., which put him in mind of Sal. by it. Newton goes away, he follows afar off from an apprehension that as soon as he lost sight of him fire would come as when Lot left Sodom."

Here Edwards' narrative ends, but we presume that it was not long until the "scales fell from his eyes" and he saw the light; for, we soon find that he embraced Baptist principles and on December 25, 1756, was baptized by Shubal Stearns into the fellowship of Sandy Creek Baptist Church, in North Carolina. Mr. Edwards says that, "he was called to the ministry in Stearns Church in February, 1757." We suppose by this that he was licensed to preach, for his ordination to the full work of the ministry took place in October the same year. He immediately assumed the care of Deep River church, in North Carolina, where he remained until 1760.

Philip Mulkey was a man whose soul was all aflame with unquenchable evangelical zeal, and spared not time, toil, privation, hardship, nor suffering in order that he might plant the gospel banner in newly formed communities where it never waved before. Semple, in his *History of Virginia Baptists*, says: "It seems the Gospel was first carried in the neighborhood of Bluestone by William Murphy and Philip Mulkey about 1756. Their labors were very successful and in 1758, or 1759, they were sufficiently numerous to exercise the rights of a church." Bluestone was in Mecklenburg County, North Carolina, somewhere between Charlotte and the Staunton River.

HIS ADVENT INTO, AND THE PLANTING OF THE FIRST BAPTIST CHURCH IN, UPPER SOUTH CAROLINA.

Mr. Edwards says: "In 1771 and 1772, I visited the churches from Pennsylvania to Georgia, which cost me

the tiring of two horses and a ride of about three thousand miles." As we have in our possession a copy of Edwards' "Materials Toward a History of the Baptists in South Carolina", we are able to give our readers his account of the planting of Fairforest, which church he visited in 1772. It is as follows:

"Fairforest (1760)"

"So distinguished from a tract of land where the meeting house stands in the county of Craven, and parish of St. Marks, about two hundred miles northwest from Charlestown, and seven hundred and fifty southwest from Philadelphia. The land is formed into an angle by the running of Fairforest river into the Tiger, so that the house stands in the forks. The meeting house is forty feet by twenty-six, with galleries erected this year. (The old house stands yet, but is decaying.) The land is two acres, the gift of Benj. Holcomb. The families are about three hundred, whereof one hundred and sixty-seven persons are baptized and in communion which is here celebrated the first Sunday in April, July, October and January. The church consists of five branches; one near the meeting house; another at Lawson's Fork where is a little house erected this year, thirty-five miles to the northwest; one at Catawba one hundred miles off to the northwest; one at Enoree where is a meeting house built in 1771, distant twenty-five miles the southeast. No estate. One at Thickety, distance twenty-nine miles northeast. The present minister is Rev. Philip Mulkey. He has to his assistance (at Fairforest) Joseph Burson and Thacker Vivon, licensed; (at Enoree) William Wood; (at Thickety) Richard Kelly. Thickety and Enoree will soon be constituted, and Kelly and Wood ordained. This their state in 1772." "They began thus. In 1760 Mr. Mulkey and wife, Stephen Howard and wife. Joseph Breed and wife, Obediah Howard and wife, Benjamin Gist and wife, Charles and Thomas Thompson, Rachel Collins. These came from the church of Deep River in North Carolina,

and settled on Little River off Broad River where they incorporated in the month of August, 1760. Here they tarried two years and increased to about one hundred members. In 1762, December 13, they removed to Fairforest and built a log meeting house. The character of this church is that of particular Baptist, holding the century confession, laying on of hands as no bar of communion. They had the love feast—annointed Richard Kelly in a fever who recovered from the very hour. The first and present minister is Rev. Philip Mulkey.”

This clear and detailed account given by Edwards settles some things that have long puzzled historians. Benedict says that the thirteen persons named above came to South Carolina in 1759 and settled on Broad River where they formed themselves into a church, and after tarrying there about two years, and increasing to one hundred and four, the same thirteen persons left the others behind and removed to Fairforest, where they again formed themselves into a church in 1762. The puzzle has been, where was that 1759 church, and what became of it? Mr. Edwards makes it all plain. It was in 1760 (not 1759) that the little colony of Baptists headed by Mulkey came to South Carolina and settled on “Little River off Broad River,” and formed a church which soon increased to one hundred; and after two years, not the original thirteen, but the church as a body removed to Fairforest and “built a log meeting house.” Not a word does Edwards say about organizing, or re-organizing; and the reason was that the church had only moved its location. We unhesitatingly, accept the Edwards account, because he visited Fairforest in 1772 while Mulkey was pastor and got his information first hand. Benedict did not write until many years later.

It seems, that while on “Little River off Broad River” the church was not named. Benedict speaking of Separate Baptist churches being formed in the new settlements in South Carolina, refers to, “One of them situated

on Broad River, no name given, sending a letter by their minister, Philip Mulkey, to the Charleston Association in 1762, stating several queries which Rev. Oliver Hart was appointed to answer." At any rate, when the church removed to Fairforest, it was given that name, which it retains to this day, with the addition of "Upper", because there is now another Fairforest Church lower down, near the same stream.

Fairforest is, therefore, the first Baptist Church ever planted in upper South Carolina, and the date was August, 1760. It has occupied four different locations. The first was on "Little River off Broad River," wherever that may be. The second was on a hill near the east bank of Fairforest Creek, a few miles west of the present town of Union. The fourth, and present one, is on the public highway and Southern Railway, about three miles northwest from Union. The third location was about three-fourths of a mile nearer to Union, just back of the old McKissick place. A record in our possession shows that the meeting house was there prior to 1794. While at this place, it received the sobriquet of "Duck Pond."

THE FIVE BRANCHES OF FAIRFOREST MENTIONED BY MR.
EDWARDS IN 1772.

It will be remembered that he said at that time, besides the main church, there were five arms or branches; one near the meeting house, one on Lawson's Fork, one on Enoree, one on Thickety, and one at Catawba.

I. THE ONE NEAR THE MEETING HOUSE. As no point is named, and no exact distance, or direction given, we are left to conjecture. We believe that Friendship church in the Spartan Association comes nearer filling the bill than any other; for that church claims to have been constituted in 1765 at a point sixteen miles southeast from Spartanburg and not many miles from the main church. We do not believe, however, that there had been any or-

ganization of an independent church within the Fairforest territory, prior to Edwards' visit in 1772; for, if so, he would most assuredly have mentioned the fact. The branch could have been established in 1765 and the regular organization have come later.

II. THE ONE ON LAWSON'S FORK. The distance and direction of this point from the Fairforest meeting house was thirty-five miles to the northwest. This fits Boiling Springs church in Spartanburg county exactly. Griffith in his "Life of Landrum" says: "Boiling Springs church is one of the oldest churches in the country. The earliest records state that it was re-constituted in 1792, from which records it is supposed that its first constitution was long prior to that date. There is no account, however, of the time when it was first constituted, nor of the cause that made a re-constitution necessary." The facts are, undoubtedly, that it was a branch of the Fairforest vine, and in 1772, it had a little meeting house already built, to which Philip Mulkey made his visits to feed that portion of the flock.

III. THE ONE ON ENOREE. This point was twenty-five miles from "the main church." Though the direction given by Edwards does not fit exactly, we are quite sure that this is Bethel, now Woodruff. Again referring to Griffith's "Life of Landrum," he says that "Bethel is located on the summit of the elevated ridge, which divides the waters of the Enoree and Tyger, and is one of the oldest and largest Baptist churches in the country." Hon. A. B. Woodruff, who was clerk of Bethel for more than thirty years, in his history of the church published in 1882, says: "The early history of Bethel church is enveloped in clouds of uncertainty. No record is on hand that gives any intimation as to the organization of the church, or the time it was constituted. Nor are we able to obtain from any living source, information giving any light on this part of the subject. The first record we find reads as follows: 'September 16, 1787, the church of Christ on

Jamie's Creek, etc.' '' If the historian had had Edwards' account of Fairforest, he would have found that Bethel had its origin as a branch of that church, and that the first meeting house was built in 1771, and the next year (1772), it was to be constituted an independent church and William Wood, the licensed assistant, was to be ordained to the full work of the ministry. What a mighty tree, this branch planted by Fairforest at Enoree (Bethel) became. It was here that the Bethel Association was organized in 1789, and held, so it is said, twenty-three consecutive sessions there. The name, Bethel, was, no doubt, given to the Association in honor of the church where it was organized.

IV. THE ONE ON THICKETY. Mr. Edwards says, that this point was twenty-nine miles to the northeast. Doubtless, this is Goucher Creek church, now in Cherokee county. The distance as we know it to-day is only about twenty miles, but it should be remembered that in those early days, but few, if any of the roads were accurately measured, and that often circuitous routes had to be taken in order to find suitable fords for the crossing of the streams. If Mr. Mulkey crossed Pacolet River at the ancient Grindal ford, which is probable, the distance would be about right. Again, the original meeting place, which was at some private house, or under some friendly oaks, may have been some distance from the present location. If it should be objected that Goucher is not on Thickety, let it be borne in mind that the original point may have been quite near that stream. The present meeting house, however, is just one and a half miles from Thickety's banks.

Previous to the Revolutionary war, for protection against the Indians, a stockade fort was erected within two hundred yards of the north bank of Goucher Creek (the small stream from which the church was named, and quite near to the present meeting house) yet, it was called *Thickety Fort*.

Logan, in his "History of The Broad River Association," says: "The historians of the Association have heretofore failed to give us the date of the constitution of this church, (Goucher), but according to information kept and transmitted from reliable sources, it was, probably, originated in the year 1770." This fits precisely. Fairforest established an arm in 1770, or thereabout, for it was ready for independent organization in 1772, and Richard Kelly, the licensed assistant, was ready for ordination.

V. THE ONE AT CATAWBA. Edwards says that this point was one hundred miles distant, off to the northwest, which would put it far into North Carolina. We are reliably informed that this church is still in existence.

What a mighty master-builder was Philip Mulkey! What a tremendous power plant, under God, he erected on Fairforest! Think of the vast territory supplied with "the power of God unto salvation" by this heavenly dynamo. The communities of Fairforest, Friendship, Bethel, Boiling Springs, Goucher Creek and Catawba, one hundred miles distant, were in 1772 embraced in one great church, and one man, Philip Mulkey, pastor of all. It looks as though no human being could have performed such a herculean task, under such tremendous difficulties; but it was done, and the end is not yet.

SOME OTHER DAUGHTERS OF FAIRFOREST.

The churches mentioned above are far from all that were planted and developed by Fairforest. This prolific church, with its intensely evangelical pastor, began in its infancy, to go "everywhere preaching the Word." At the time of Edwards' visit (1772), he said: "He (Philip Mulkey) has met with surprising success, in so much that his church (Fairforest) is the mother of all the churches in this part of the country, viz.: of Congaree, of Little River, Little River off Saluda, etc."

How amazing was the amount of work which that man

did; and in order to get a better idea of the tremendous sacrifices, hardships, difficulties and dangers connected with it, some things should be remembered. The country was an almost unbroken wilderness. The only manner of travel was on foot and horseback. No real roads, just trails; no bridges, the streams were crossed by fording or swimming. In addition to all this, no earthly agency to back him; no convention, no board and no earthly remuneration save his jaded horse fed and a night's lodging at some wayside cabin.

CONGAREE. Edwards says: "In the year 1764, Rev. Philip Mulkey came and preached in this neighborhood—some twelve or fifteen miles below where Columbia now is—by which means several were converted and baptized, particularly Wm. Tucker, Jane Curry, Martha Goodwin, Isaac Rayford. Afterwards, the following were baptized: Joseph Reese, John Newton, Thomas Norris, Benjamin Ryan, Timothy Dargan, etc." On November 30, 1766, Congaree was constituted a regular church by Revs. Philip Mulkey and Joseph Murphy. Three of those mentioned above became noted ministers, viz.: Joseph Reese, Thomas Norris and Timothy Dargan. Although the ordinance was administered at Congaree, these three great preachers were baptized into the fellowship of Fairforest; for at that time Congaree was a branch of that church. Let the reader bear this in mind: Timothy Dargan was one of the first of the long line of illustrious preachers bearing that name.

Joseph Reese commenced preaching soon after his baptism and when Congaree became an independent church, he became the first minister. In his account of the constitution of Congaree, Mr. Edwards says: "The first minister is the present Joseph Reese. He has to his assistance Rev. John Newton and Mr. Timothy Dargan, and Mr. Richard Bell, and Mr. Ralph Jones (licensed), and Mr. John Blake (licensed). Mr. Reese was ordained in 1768 by Revs. Oliver Hart and Evan Pugh."

About the year 1769, Congaree established a branch at the High Hills of Santee, and Mr. Reese preaching "to the alarming of many" baptized quite a number, and among them were *Richard Furman* and his mother.

In his "Biography of Dr. Furman," Prof. H. T. Cook says: "It can be safely claimed that Mr. Reese's preaching gave to the denomination the man who started the schooling of, and the school for prospective ministers; which, eventually, became Furman University and then surrendered its theological department that it might develop the Southern Baptist Seminary." True, very true; but let us go back further. Under God, Philip Mulkey gave to the denomination Fairforest. Philip Mulkey and Fairforest gave us Joseph Reese and Congaree church, and that son and daughter of Fairforest gave us *Richard Furman*.

LITTLE RIVER OFF BROAD RIVER. The distance from Fairforest to Congaree was, at least, one hundred miles. According to traditions, on his journeys between these two points Mr. Mulkey had regular places to stop over for the night; and whenever possible, the neighbors would gather in and he would preach to them. One of these stopping places was the home of Jacob Gibson, in what is now Fairfield county. The preaching services there resulted in the organizing of a branch of Fairforest, which on February 26, 1770, was constituted a regular church. Mr. Gibson embraced the Baptist Faith, was ordained at Little River, November 7, 1771, by Daniel Marshal and Philip Mulkey; and thus became the first pastor of the church which originated in his own house. The first house of worship was built of crude logs, 24 x 20, in 1768, on land given by Mr. Gibson; hence, it was known in the neighborhood as Gibson's meeting-house; but its real name was Little River. The same organization still exists under the name of Monticello, some distance from the original site.

BUSH RIVER. This church was on a small river, by the

same name, about twelve miles southwest from Newberry. Mr. Edwards says: "They began June, 1771, in this manner. . . . Mr. Marshal kept a meeting in his house and baptized Samuel Newman, William Crow and wife. Afterwards he baptized Iriah Gary. These were constituted June, 1771, by Messrs. Marshal and Mulkey. The first minister was Rev. Samuel Newman." It appears that a goodly number of the members going into this organization were dismissed from Fairforest; for, says Mr. Edwards: "The character the same with Fairforest." Mr. Newman lived only four or five months after assuming the pastorate, and was succeeded by Thomas Norris. Norris was baptized by Mulkey at Congaree, but into the fellowship of Fairforest, and was ordained in October, 1771, by Marshal and Mulkey "at which time he took on him the care of the church."

LITTLE RIVER OFF SALUDA. This church took its name from a small stream by that name which runs into the Saluda river. Mr. Edwards says: "They were a branch of Fairforest," and that the location was in "the parish of St. Marks in Craven county, two hundred and fifteen miles northwest from Charlestown and seven hundred and seventy-six miles southwest from Philadelphia." The church was constituted August 10, 1770, by Colonel Harris and James Childs.

SANDY RIVER. In September, 1776, the following ministers were called together at the Fairforest meeting house, viz: Ralph Jones, of Congaree; Jephtha Vining, of Lynch's Creek; Thomas Norris, of Bush River; Jacob Gibson, of Little River; Joseph Camp, of Buffalo and Philip Mulkey of Fairforest. When assembled, "A request being made by some of the members of Fairforest Church living on Pacolet, Turkey Creek and Sandy River to the ministers and brethren that composed this little association for a constitution of a church on Turkey Creek to be composed of some members of churches dismissed from churches in Virginia and North Carolina,

and a few members of Little River and Fairforest lying adjacent. Which was thought necessary by the ministering brethren. By advice a committee was appointed to attend a place of worship erected by the Baptist professors and their friends on Turkey Creek, known as the Flat Rock meeting house." (Quoted from an old manuscript written about one hundred and thirty-seven years ago.)

The result of the meeting was that on the 23rd of December, 1776, the "committee" met at the appointed place and organized a church, which received the name of Sandy River. On the same day, the new church called for the ordination of James Fowler, who had been a member and licentiate of Fairforest for fifteen months.

It seems that Fowler, immediately, became pastor of the new church, and soon rose to distinction in the ministry. When the Bethel Association was organized in 1789, he was chosen to be the first moderator. He was also delegated by that body to attend the Charleston Association for the purpose of settling the minor differences that prevented harmony between the Separates and Regulars, and by his skilful Christian diplomacy, matters were soon adjusted and the names, Separate and Regular fell into disuse, and all the Baptists in South Carolina were one.

THE CLOSE OF HIS EARTHLY LIFE.

We have searched to find out when this pioneer master-builder left the earth, but all in vain. The last mention of his name in connection with the work, is that above, 1776. At that time he was forty-four years old and had been in the ministry nineteen years. He may have died on his Fairforest plantation, or he may not. We have a copy of his plat. It is nearly four-square and Fairforest Creek runs through the midst. It bears the date of 1752, but that is an error of some copyist, it should be 1762. The number of acres is not given, and the boundaries are vacant lands.

Benedict says: "His success in the ministry was so great that he became exalted above measure in his own esteem, and that of his converts; but at length, to the grief of the friends of Zion, he began to stumble and soon fell into many heinous sins, and remained when an old man, an outcast from the church and a disgrace to the precious cause of which he had been such an eminent champion." This is the reason, perhaps, why his name fell into disuse and now we hear no more of him. 'Tis sad, so very sad, that one who shone so brightly among the luminaries "that turned many to righteousness," should have had such a beclouded sunset; but, he was not the first, and, if the Lord tarries, he will not be the last. Mightier than he have stumbled: patriarchs, kings, such as David and Solomon; such as Peter, and many other lesser lights. It seems that so few mortals can stand success; and it was Mr. Mulkey's elation over success that tripped him. Yet, he was God's servant; no emissary of Satan could, or would, have done the work for the Lord that he did; and his work still abides. The mother church of all, Fairforest, still lives; not strong, but self-supporting, and every one of the five branches in 1772 is to-day a strong church. So far as we know, all the others mentioned are still in existence. Then, after all, he deserves a monument higher than the Washington, and South Carolina Baptists, especially, should never forget the priceless legacies that he left them.

We believe that his disembodied spirit is with the Lord, and though his dust lies in an unknown grave, it will, with the hosts of the redeemed, have part in the "first resurrection"; and that when his works are tried in the refining fires, many of them will stand the test, and his crown will be bedecked with glittering jewels, for "they that turn many to righteousness shall shine as the stars forever and ever." Let us hope that Benedict's statement is somewhat exaggerated. At any rate—

"Let us to his foibles be a little blind,
And to his virtues ever kind."

GOD AND THE WAR.

By E. Y. MULLINS, D.D., LL.D.,

PRESIDENT SOUTHERN BAPTIST THEOLOGICAL SEMINARY,
LOUISVILLE, KY.

[Written some years ago; but meeting a present situation—Managing Editor.]

The ultimate question about the Great War is the question about God. If the world is God's world, what is His relation to the present catastrophe? When a wild beast lays waste the garden, why does the owner remain passive? When vandals deface and befoul the walls and art treasures of the palace, why does the King lock himself in a remote chamber in apparent indifference?

Man's religious instinct is being profoundly stirred to-day by events. Traditional beliefs are suffering the shock of war. We are witnessing a revival of an old belief in a new form. The world tragedy seems to compromise God's goodness or his power. A good God with sufficient power would stop the war. An all-powerful God who does not interpose cannot be good. The conclusion is that God is a finite Being doing the best He can. A number of recent writers present this view with certain variations.

The late Professor William James, with a strong scientific bent, writing before the great war, simply takes the facts as they are in the world and generalizes upon them. Good and evil exist side by side or in deadly conflict. Why should we deduce from these facts an ideal past when there was no evil, or an ideal future when evil will be destroyed? He draws the inference that God is good but finite. There is no guaranteed future. In any event, we must fight if we would reign. Professor James protests with vigor against the idealistic philosophy which posits a finally happy outcome and enables us to relax effort and take a "moral holiday."

Mr. Wells, writing after the conflict began, thinks the idea of a finite but good God the best key to the riddle of existence under the shock of the world war. His view is colored with an agnostic element which reflects man's impulse to belief in an infinite goodness behind finite things. His "Veiled Being" beyond our ken shows how hard it is for our minds to rest in a finite goodness battling for a final supremacy which is by no means assured. But for Mr. Wells this being is hidden in impenetrable darkness. The only God we know is a finite struggler like ourselves, who needs our help in a tragic conflict with evil powers.

Mr. Reeman, more recently, relies upon the thought of God's immanence as a means of explaining His relations to the world. He combats the idea of an absentee God interposing at intervals in human affairs. God is in the fight. He does not spurn the grime and dust of the moral prize ring of the universe. As Professor James used to say, without a thought of irreverence, God is "no gentleman". By this he meant to assert that God is not a dainty aristocrat, aloof from ordinary men, wearing kid gloves and immaculate clothes. He is rather a God of the people, willing to enter the lives of men who wage a moral war in the filth and mire of existence. Mr. Reeman also concludes that this struggling God is finite. He has His problem. He needs our help.

We must reckon with this mood as a vital factor in contemporary thought about God. It is a far deeper protest than that contained in the Rubaiyat:

"O love, could you and I with him conspire
To grasp this sorry Scheme of Things entire,
Would not we shatter it to bits—and then
Remould it nearer to the Heart's Desire!"

In considering the view that God is a finite being, one caution may be noted at the outset. The ideas of finite and infinite are ancient breeders of discord in ways which we may easily avoid. The old abstract way of defining

the infinite made it merely a negative term, contradictory to all that we know. At first sight the conception seemed to be a rounded sphere of meaning rich in content. But closer examination proved it to be the thinnest of shells indefinitely expanded and empty. It was a sort of intellectual puff-ball which has collapsed under more recent thought. The infinite, properly conceived, is the unity of all known virtues and values in a supreme Person capable of working out a divine purpose through finite means.

The way in which men conceive of God may be determined by their emotional or aesthetic impulses as truly as by their logical processes. Our God usually answers to our wants. Broadly speaking, there are two modes which may be set over against each other in our thinking about God. One makes him the God of the mighty deed; the other thinks of him as the God of the gradual process. With the first He is the Omnipotent Doer. He sits above the world. He speaks and the deed is done. He spins the universe around his finger. He creates a planet or a sun or a system as a boy spins a top. It goes off the string with a whiz. There are no problems and no difficulties for such a God. He has things all His own way. He needs the help of none.

In reaction against this mode is the thought of God as a Being who works gradually. The human mind has always, in its more reflective moods, leaned towards this method of explanation. In the Hindu myth the origin of God Himself is explained as the result of a process: the Absolute One laid an egg and then hatched himself from the egg! Even this was some relief to minds striving to grasp the idea of underived existence. The tendency has been greatly reinforced on a much higher plane by the modern scientific emphasis upon law and growth and continuity. Thus men have traced the path of God from "firemist to planet", through "the crystal and the cell;" and then from the "jellyfish and the saurian to the cave where cave men dwell." At length the thought of God

and the "sense of law and duty" crowns the process in men. In some cases the eyes of faith have been much less clear to see the radiance of God's feet traveling upward in the long winding path. But the idea of process abides even in the intellectual humility of Tennyson's struggler:

"He seems to hear a Heavenly Friend,
And through thick veils to apprehend
A labor working to an end."

Thus it has come about that the absentee God has virtually ceased to occupy a place in the thoughts of modern men. The God who indwells and pervades all realms of existence has crowded out the other. Not the God who hovers above, but the God who broods upon and within the universe appeals to men to-day. The God of patience and perseverance, the God of the gradual achievement, who builds His temple by infinitesimal stages and with many interruptions and delays, and often with painful struggle and tragic catastrophe, is the transformed God of modern thought.

There is great gain in this new conception of God as everpresent in His world. It makes Him a real helper to men. It reassures us of His sympathy. It awakens our sympathy for Him in His plans and purposes. We can no longer shift responsibility to Him for our own sins of omission and commission.

The question recurs: Does this transformed view of God's relation to the world carry with it the system of ideas which has grown up around it. Must we limit our vision to the cross section of the world now before our eyes, with all its hideous features? Must we drink the bitter cup of logical inference and conclude that God's present struggle implies an eternal struggle? Must we climb this short ladder of logic to its top-most round and look out upon the efforts of a finite God against a terrible opposition in which all the great issues are in doubt? If it is desired to provide a moral tonic for the will, does

not this draught rather produce a reaction which shatters and weakens? Does not the view that God is a finite struggler like ourselves constantly tend to circle round to the fatalistic theory according to which all heroic effort is vain, that of God as well as ours. As Omar expresses the meaning of life:

“ ’Tis all a checker-board of Nights and Days
Where Destiny with Men for Pieces plays:
Hither and thither moves, and mates, and slays;
And one by one back in the Closet lays.”

It is not easy to escape some such result if we agree with Mr. Wells that a “Veiled Being” beyond the frontiers of the known is the power which presides over God and man. The only alternative is to think of this ultimate Being, not as “veiled”, but as at least partially known. But this is a return to the older view of God without the vitalizing thought of His immanence or indwelling in the world. It is a case like that of the man who listened to the arguments against the Shakespearean authorship of the dramas. He summed up his conclusion thus: “I am convinced that Shakespeare did not write the plays, but I am equally convinced that somebody else named Shakespeare did write them.” The “Veiled Being” means nothing, or else He is the God we know stripped of His more attractive attributes and relations.

Let us adopt heartily the corner stone of this recent intellectual reconstruction of the world, viz., the truth that God is immanent in His world; that He is a patient struggler; that He has by no means a simple task to perform, but rather a great problem to solve. We may then ask whether this semi-circle of ideas may be best rounded into a complete circle, by means of the inference that God is finite and that the limitation of His power is the key to the mystery of the long delay in the coming of the Kingdom of righteousness on earth. Certainly Jesus recognized the immanence of God, but He did not consider finiteness as bound up therein.

We may begin by calling attention to a truth made clear by modern psychology and rarely recognized in arguments about the ultimate meaning of things. It is the truth that there is more than one kind of rationality. We may ask whether the world is rational in the older sense of logic and syllogism. But we may also ask whether it is aesthetically, emotionally, ethically or religiously rational. We react to the universe in all these ways. Is there a Being whom we can love supremely? If so the universe is emotionally rational. Is there a Being in whom the moral ideal finds its perfect embodiment? Then the world is ethically rational. Is there one in whom we can repose absolute dependence and trust? Then it is religiously rational. We must keep in mind that human nature has more than one dimension. We are more than machines for grinding out syllogisms. We are organisms, with many appetites, struggling for life. The soul tugs at its tether in order to explore the depths around it, because the depths within correspond, as the "boundless heavens" are reflected in the human eye. There is no ground for assuming that our logical or reasoning function is the sole standard for testing the reality of the objects of our desire. We may find what we want and need apart from all logical deduction.

First of all, then, must we generalize the darker aspects of the present state of the world into a final theory? If we look backward or forward in the light of the present, we see much more than unconquered evil. We clearly discern a gradual overcoming of evil by the good. The tide of moral achievement is not yet at the flood. But, despite the present turmoil, it is far above its former level around the long shoreline of human struggle. Why then may we not generalize this phase of what we see and conclude that there is already a potential conquest of evil? God is not exhausting Himself at any given stage of progress. The divine reserves exist in abundance for the final stages of the war. Naturally we should be led to in-

quire why the Omnipotent One needs to delay when so much loss and suffering could be prevented by immediate action. But an impatient quick answer to this question might go radically astray.

We should consider whether our first distinction does not help. Shall we think of God as performing all His deeds "at a stroke", as a boy spins a top? Or shall we think of Him as the slow worker, seeking to realize a high end as a vine climbs a trellis? If we accept the latter alternative, then we must reopen the question as to the meaning of the word omnipotence. Does the Omnipotent One need to wait for anything? It is true of course, that a finite being would have to plod and wait. But is it not true that the Infinite One may, for sufficient reasons, adopt a similar plan of action.

It is quite probable that the champions of the view that God is finite are unconsciously influenced by the natural tendency to forget the difference between physical and moral omnipotence. The Great War has offered us a new and striking opportunity to correct the tendency. Omnipotence in the physical realm is God's ability to "do as He pleases" with created things. Omnipotence in the moral sphere is God's ability to achieve the highest ends in a kingdom or family of free persons. It may very well be that the one form of power may be restrained in order that the other may be exercised. God's moral omnipotence may find its supreme manifestation in a world of struggle, failure, tragedy, pain and long deferred victory. No marvel is greater than God's self-restraint, especially to us impetuous men. There is indeed a "cannot" in God's vocabulary. But it is not the "cannot" of physical power. It is rather the "cannot" of moral restraint, which seeks to produce a kingdom of personal spirits, God-like in autonomy, freedom and love. It is thus the "cannot" of moral omnipotence.

In view of the preceding, let us change the presupposition. Instead of thinking of God as limited in power, a

finite Being, who is living and acting up to the limit of His ability all the time, let us think of Him as an omnipotent Being, who limits Himself for moral ends in a kingdom of free persons. It has been said of Shakespeare, with some truth, that his greatness as a dramatist is seen in nothing so clearly as in his ability to detach himself from the characters in his plays. These men and women are never "little Shakespeares," small projections of himself. They are free and independent creations. Now it is conceivable that the chasm which separates God from men, His apparent unwillingness or inability to interpose in behalf of the innocent who suffer, and His failure to smite down tyranny and cruelty on earth, may be a clew to the true greatness of God and of man. Human freedom sometimes appears to us like Robinson Crusoe's desolate island. By some strange chance, as it seems to us, we have been flung upon it and forgotten. God seems to have gone away to attend to other matters, leaving us to our own devices. In reality, however, this is only the patience of God. It is an incident in His slow pursuit of a radiant goal and consummation.

When we consider the nature of moral achievement, this becomes clear. Mere omnipotence cannot create a moral kingdom. Preachers sometimes speak of the "grace" of God in saving men as if grace were sheer power, and as if salvation were a physical transfer from the kingdom of darkness to the kingdom of light. This is the recurrence of the old thought of the *fiat* God, the divine top-spinner, whose deeds are all lightning strokes of energy. God's grace and energy are restrained in dealing with moral beings, in order, first of all, that they may remain moral. Mere power never made a bad man good. A man must choose the good if his goodness is to be like that of God. He must be internally moved to it. In a sense, then, the more independent he is the more God-like a man becomes and the nearer he is drawn to God. This does not mean that God's grace does not operate in him,

but rather that the indwelling God becomes effectual for moral ends in us just in the degree in which our choices and moral attainments become our own. Hence, we must think of the Kingdom of God, not as a gift merely, but also as an achievement of our own wills.

Now, the process by which the individual and society assimilate moral truth is necessarily slow. Men are so enslaved to appetite and desire on the lower plane that they are slow to recognize, much less adopt as their practical rule of conduct, high moral ideals. George Eliot and Shakespeare, through their writings, have given classic expression to the law of retribution. But the world would receive a low grade if its final examination on this theme were appointed for tomorrow. Browning taught us it is better to be meek than fierce, and he learned it from Jesus. But Nietzsche and his country repudiate the doctrine as the morality of slaves. We are, as a race, slowly cutting moral pathways in the jungle of human selfishness and ambition. Here and there we have made clearings and till the ground and produce splendid fruits. But the undergrowth is very thick. It springs up again quickly. And yet the gradualness and slowness of the process are one of its most significant aspects, when we couple it with the end to be attained. If man is to achieve a moral kingdom which reflects the divine qualities, his progress must be slow. It is because our aspiration is so high that our advances seem infinitesimal. They are dwarfed by the distance we must yet travel.

The above may seem to deal with abstract questions of freedom and ethics. In reality, it deals with the most intensely vital matter of our generation. For when we seek to interpret the moral goal of mankind we may find our best standard of judgment in the stirring events of to-day. The Apostle Paul says the goal of creation is the manifestation of the sons of God. The whole creation groans and travails toward this end. We say, and President Wilson repeatedly voiced our thought, that democ-

racy is the goal of human society. The view of the Apostle Paul and the modern view are one. In its ultimate form, democracy will be the manifestation of the sons of God. Democracy means freedom, intellectual, economic, civil, religious. Democracy means self-government for the individual and for the State. Democracy means equality of opportunity and of rights. Democracy means justice between man and man and between nation and nation. Democracy means brotherhood, individual, national and racial. Democracy means love. This, then, is the moral kingdom to be attained, the moral task to be achieved. In the light of it what seemed to be a look of sublime indifference on the face of God becomes an intensely alert and eager gaze, searching for signs of progress among men, while God Himself becomes a sharer in the struggle and sympathizer with the suffering.

We may now ask: How is the indwelling of God in the world related to man's progressive achievement of his moral character? How are we to think of the patience, the long delays, and even the apparent impotency of God in His relation to our human struggle and tragedy? If God does not hover above the world as a mere spectator, but is Himself an active participant in events, how can we think of Him as other than finite in power, and subject, along with ourselves, to the same baffling and disheartening reversals and defeats? Does not His immanence compel some such conclusion? Surely we obtain some light upon the problem when we consider the meaning of freedom. It is strange how little attention has been bestowed upon this phase of the matter by the recent writers on the subject. God's immanence in a realm of free persons cannot be precisely like His indwelling in nature. God's indwelling in men precisely as He indwells in nature would indeed leave no moral problem unsolved. The complications of the perverse will would then pass away. The blossom and fruit of ethical and social character would come spontaneously to all. The will and the moral in-

stinct of the race would obey the divine law as the tide responds to the moon. The glory of the moral kingdom would be man's reaction to truth and goodness in God as the glory of the rainbow is the reaction of moisture to sunlight under the laws of refraction. But, we must hasten to add, such glory could not be called moral in any just sense. It would be physical. It would be enforced goodness. And this at once startles us as the mark of an autocratic kingdom. We would be compelled to reopen the question of the worth of the individual. We should need to reconsider the value of personality and freedom and our theories of democracy and the state. And as we might take the Great War as the background of our thought, we should find ourselves facing the shocking inference that the Kaiser and his theory are, after all, correct.

It is clear, then, that the immanence of God in the human world is not merely a "life principle" which works unerringly, without defeat, without delay, towards a given end, as in the world of physical objects. It is rather a personal presence which regards personality in man as the supreme treasure to be conserved, protected and developed. And here we have a new light upon our question. The task and problem and the method of God with the race of man do not imply finiteness and limitation in Him. They imply rather self-limitation for a high end. They imply and require, indeed, moral omnipotence in God. To deliver man and society, to save them and at the same time to leave them free—this is God's great undertaking, His difficult problem. To reproduce His own image in men—His self-mastery, His perfect equity, His unerring impulse to fellowship and love, His freedom, in a word His holiness—this is God's great problem with which we should sympathize. His self-restraint, His everlasting importunity in our consciences and through our ideals, His appeal to our reason, our emotions, our wills, are but the ways of the Infinite One who

can afford to wait. This is why He cannot use compulsion without defeating His own end. Free personality cannot be coerced. It must be trained. Omnipotence merely cannot make a son of God. The very essence, the golden heart of sonship, is our free choice of God and our free imitation of Him. In its social expression this sonship means democracy.

We conclude then that the best line of approach to the problem of God's relation to the world war is democracy. The silent clash of ideals and the thunderous clash of armies are as voices proclaiming a new age of human freedom. We only value highly what we purchase at great cost. Russia today is a tragic instance of democracy by sudden outward change. When the Romanoff fell, men said: "Now at last God is acting. Here is a deed worthy of God. He will now take a hand." We are discovering, however, that democracy is more than a gift. It is also an achievement. Autocracy may be destroyed, as lightning shatters a tree. But men cannot be remade in their moral constitution in an hour. Even God cannot, by mere fiat, create a true democracy. He cannot impart the fulness of His Being at any partial stage of progress. He always remains more than He appears to be. He is transcendent as well as immanent.

Many earnest men have wondered why God does not strike. They desire a "sign from heaven". There are so many resources available for God. Earthquake, famine, pestilence, even miracle in the older sense, are as arrows in His quiver which He might speed to the heart of autocracy. But these alone cannot advance men in moral achievement. In one of the Apocryphal gospels the boy Jesus makes pigeons of clay and claps His hands over them. They are thus transformed into living birds and fly away. Again, He smites by divine power other boys who oppose His will. This record of spectacular miracles is properly rejected by scholars, because they are so foreign to the moral method and aim of the New Testament.

They simply indicate the naive conception of omnipotence in the minds of the morally immature.

Let us not lose our faith in the only God who is logically, emotionally, ethically and religiously rational. Let us not seek to ease our minds in the present distress by lowering God to the level of a finite impotent struggler. Let us rather elevate man to his true level of greatness. His present agony is not due to the crushing weight of elemental forces too great for him to overcome. It is due rather to the greatness of the human spirit bursting the bonds of a social and political order too small for it. The spirit of mankind is agonizing for the glorious liberty of God's sons. Democracy is not a mass of warring atoms predestined to disintegration and destruction as autocratic Germany would have us believe. Nor, on the other hand, is democracy the pet of an over-indulgent Father in Heaven, who would drop its heritage full-blown into its lap. We must indeed climb a ladder of flame, but while the fiery rounds may cleanse, they will not scorch our feet. The present "Mount of Anguish" where humanity cries "My God, why hast thou forsaken me" shall teach us the greatest word we have yet learned in the grand *Credo* of human liberty, justice and truth. The long delays of God imply that He meant to include time as a fundamental factor in the training of the race for the ideal kingdom. The immeasurable reaches of space afford the stage for the enactment of the drama of freedom. The slow and patient method of the immament God is just the highest expression of His moral omnipotence. The outcome is not dependent upon the possible failure of the divine workman. But it is to be attained through the free response, the sacrifice, and if need be, the measureless suffering of the autonomous personalities who bear the divine image.

A CALL FOR A NEW APOLOGETIC.

ONE THOUSAND DOLLAR PRIZE.

It is probable that never before in the history of the world was there so much interest in religion as at the present moment. In all lands and among the sons of all systems there is ferment, questioning, enthusiasm, defection. Religion is being discounted and discarded, and its doom as a possession of humanity and an influence in human evolution proclaimed. At the same time there is revival and reassertion in the midst of all the major faiths. What is to be the outcome? How shall Christianity fare in the conflict and in the outcome? How shall humanity fare in its new reactions to our Faith?

It has seemed to the Secretary of the Foreign Mission Board of the Southern Baptist Convention that the times call for a new dealing with the deep religious need of men. His Board has responded to his thought. He is, on their authority, sending out a challenge to all the Christian world to consider the need of the hour, and to seek to meet it. The offer of a prize for the best manuscript to meet the need of the hour seems to us of sufficient importance to give space for its full statement, which follows:

AN ALTERNATIVE FOR A LOST OR DECAYING RELIGIOUS FAITH.

The Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia, U. S. A., offers a prize of ONE THOUSAND DOLLARS (\$1,000) for the best manuscript on evangelical Christianity, "An Alternative for a Lost or Decaying Religious Faith".

It is well known to students of missions and religions that multitudes of intelligent men and women who once held the faith of Roman Catholicism, Greek Orthodoxy, Mohammedanism, Buddhism, etc., no longer believe in these forms of religion, or have become aware that their faith is gradually decaying. Many of these have confounded the whole religious question with that form of religion in which they were brought up and which is the

dominant expression of religion in the society about them. They have intellectually outgrown the faith of their childhood, but have not found an alternative to take its place. They are also conscious of unsatisfied religious natures and of unattained moral ideals. They realize, too, the need of "a power not our own which makes for righteousness". Most of them have a feeling that religious truth in a form satisfying to their intelligence and a religious faith which is capable of satisfying their hearts and meeting their needs, must exist somewhere. Moreover, these intelligent observers see more or less plainly that there is a need for a vital religious faith to re-enforce personal and public morals in the society with which they are familiar, even in the religious circles of their acquaintance. Reflection leads these thoughtful men and women to the sound conclusion that this help must be obtained through religion or it will be missed altogether. They know that, whereas the formal religions which they have outgrown are inadequate, inefficient, and unadaptable, no religion is an irrational alternative. Most of them are intelligent enough to see that while religion as they have known it cannot satisfy the soul nor transform society, the foundations of society, business, commerce, national and international politics would utterly crumble without that morality of which religion is the chief support. Morality charged with the religious dynamic alone will invigorate and transform debilitated and jaded humanity and make that humanity the conservator of the high interest of society and the world. If a religious faith is not found which can meet the world's moral need, then moral doom is certain for men, society and nations.

Do you believe that there is a religious faith which can meet these needs and bring satisfaction, peace and strength to these souls now adrift on a sea of doubt and scepticism? Do you believe that evangelical Christianity will prove itself to all who will try it? Can you write a book which can convincingly and appealingly present this

faith as an alternative to these imperiled voyagers? If you can write such a book, there are wonderful possibilities in the writing and the use of it.

We have been told that in Italy there are 8,000 priests and monks in that land who coming out of the experiences of the Great War, abandoned the Roman Catholic faith, and declared that they would never again put on the gown, a symbol of loyalty to the pope. A religious census of the Imperial University at Tokyo, taken a few years ago, revealed that in the student body of that single Japanese institution there were three thousand who had lost faith in Buddhism and Shintoism, and who enrolled themselves as agnostics. What a need and opportunity these students offer to men and women who have the right message and the mental and spiritual attitude which qualifies them to present that message to these "citizens of the republic of letters" who are to be influential members and strong factors in the life of the nations!

The Foreign Mission Board offers a THOUSAND DOLLARS (\$1,000) for a manuscript of from forty thousand to sixty thousand words which shall be considered by a competent committee as the best of those submitted and the most suitable to convince and persuade men and women of a lost faith in all lands to accept evangelical Christianity and to test it as a remedy for their needs and the needs which they have discovered in their fellowmen. The prize is not a big one, but it is attached to an opportunity for a large Christian service which ought to elicit the finest Christian talent. Moreover it is proposed that no one except the author of the accepted manuscript shall receive financial benefit from this book. The Foreign Mission Board will seek and make arrangements by which any missionary or religious agency in America or in any land may use or publish the book in any language and in any quantity on the one condition that no individual profit shall accrue from such use of it. The prize money is provided in free will offerings by indi-

vidual evangelical Christians who have found in their religious faith that help which they covet for all their fellowmen. These Christian men and women make it possible for this Board to offer this prize without drawing on its missionary treasury.

SUGGESTIONS FOR COMPETITORS.

1. The book is for men and women in all lands and of all previous religious faiths; the writer will need to have a good understanding of the religions of the world, present day world conditions and movements of religious thought; and especially will the successful writer need to be possessed by a very genuine and universal human sympathy.

2. A deep and confident evangelical Christian experience, a vigorous and seasoned conviction of the truth, a sound and balanced evangelical faith, and unhesitating confidence in the power of that faith in the lives of those who accept it are essential; but the work must be persuasive rather than pugnacious; evangelistic in spirit and purpose rather than controversial. The end sought is genuine evangelical Christian conversion rather than polemical conquest.

3. Manuscripts should contain not less than forty thousand nor more than sixty thousand words.

4. Three copies of the manuscript must be submitted for the convenience of the committee which is to examine them.

5. All manuscripts must be in the hands of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia, U. S. A., not later than May 1, 1925.

6. The prize manuscript will be chosen by the judges on the basis of its adaptation to the purposes set forth in this offer, all aspects being considered, including grasp of subject, use of material, quality and expression of thought, sound views of Christian truth, spiritual insight, convincing and persuading power, etc.

7. The judges who will pass upon these manuscripts will be selected and approved by the Foreign Mission Board, and shall be five (5) in number. The decision will be determined by the majority opinion of this committee on the manuscripts and will be final. The submission of a manuscript commits its author to these terms. The names of the committee will be announced at the proper time.

8. The award will be made as soon as possible after the date named when all manuscripts must be in hand.

9. The winning manuscript becomes the property of the Foreign Mission Board with complete and exclusive rights thereto, including copyright, privileges of translation and circulation in any manner in any land by any arrangement said Board may choose.

10. The Foreign Mission Board of the Southern Baptist Convention may buy any manuscript not winning the prize if it shall so desire at a price to be agreed upon by the Board and the author. The Board is under no obligation to purchase any manuscript nor the author under binding obligation to sell to the Board.

11. The offer is open to any man or woman who wishes to compete for the prize.

12. Authors should give titles to their manuscript, but the Foreign Mission Board reserves the right to assign to the manuscript which is chosen that title which approves itself to the judgment of the Board.

13. Manuscripts must be submitted anonymously, a letter to the Corresponding Secretary of the Foreign Mission Board accompanying the manuscript. The Secretary will then place on the manuscript and the accompanying letter identifying numbers or marks, and these letters will be filed in a lockbox until the decision of the judges is rendered.

J. F. LOVE, Corresponding Secretary,
Richmond, Virginia, U. S. A.

BOOK REVIEWS.

I. BIBLICAL INTRODUCTION.

Gates and Keys to Bible Books. By Leonidas Robinson, M.A., Ph.D. Fleming H. Revell Co. New York. 1924. 383 pages. Price \$3.00.

This book is different. It is a rare combination of the highest scholarship, stable faith and literary beauty. Dr. Robinson's rich experience as pastor, teacher and organizer combined with a ripe scholarship and vital faith, fit him pre-eminently for the task of producing this superb and much needed work. The primary aim of the author was to provide ready and reasonable help for that great multitude of volunteer servants of Christ who teach in Sunday schools. He has done this, but in so doing, he has written a book for every student of the Bible,—preacher and scholar.

Dr. Robinson believes the Bible to be the Word of God; that it is the gradual unfolding of God's plan of redemption, as finally and fully revealed in Jesus Christ, son of man, son of God. The assured results of the highest scholarship are so presented that faith is strengthened while the imagination is quickened. From the first to the last page we see God revealing Himself to man as man is able to comprehend Him.

The author believes that each book of the Bible is there for a purpose and that each book bears a meaningful relation to the whole. Hence, in a unique way, each is treated in a fourfold manner, "The Key of the Book," "The Christ of the Book," "The Progress of the Book," and "The Lessons of the Book." Whether one agrees with the author or not one will find every page bristling with fresh information and inspiration.

In the "Lessons of the Book" the skill of the writer and thinker is manifest in every sentence—faith and work, (hard work), here have collaborated to produce the fruitage of a life

time of labor and love. The style is pleasing throughout; the scholarship is reverent and exact, and a profound treatment of the Book of Books, from Genesis to Revelation, with special notice of each book in the Bible, is given in a popular, readable fashion. The book deserves a wide reading and should be a welcome companion to all that multitude who love and try to teach God's Word.

F. M. POWELL.

Eberhard Nestle's Einführung in das Griechische Neue Testament. Vierte Auflage völlig umgearbeitet von Ernst von Dobschütz. Mit 20 Handschriften. 1923. Vanderhook und Ruprecht, Göttingen, Germany. Pr. 5.40. Geb. 6.60.

Dr. Dobschütz has rewritten the excellent introduction to the New Testament textual criticism by Eberhard Nestle which served a useful purpose both in German and in an English translation. Nestle had a genius for details and marshalled them with good results. But his grasp of the theory of textual criticism was not equal to that of Hort or Warfield. Dobschütz has made a good many changes here and there and has brought the material up to date. Most of the literature discussed is German as is usually the case in German books. But any student of New Testament textual criticism will find the new work by Dobschütz helpful and useful. It looks as if there is coming a revival of interest in textual criticism. That is a good sign. A. T. ROBERTSON.

How the Early Hebrews Lived and Learned. By Edna M. Bonser. 35 Illustrations, 4 maps. Macmillan Co. \$2.00.

A very lively imaginative story of the development of the people of Israel. Abraham's caravan journey is given in great detail, with escapes from robbers and stories told in the tent door of the Creation, the Flood, etc. The story of Joseph and of Moses is told at length also, with the background vividly filled in from recent discoveries in Egypt.

This takes us four-fifths of the way through the book. The Judges, Saul and David are more briefly given, and rest of the

history is skimmed in ten pages. A teacher could well use it in connection with Old Testament stories, getting some suggestions for handwork, etc. But children though they would find it interesting, would certainly be confused between the real and the imaginary. The lad who describes the Wilderness Journey makes some odd mistakes; the scene at Kadesh-Barnea is quite jumbled; the pillar of cloud and fire becomes a brazier of charcoal, and the manna a mixture of tamarisk gum and lichens. A sprightly reference book, it should not be taken too seriously. E. B. R.

The Bible Period by Period. By J. B. Tidwell. Sunday School Board, Nashville, Tenn. 359 pages. \$1.50 net.

The author has been teaching for a number of years in Baylor University and this volume is designed to meet the needs of college students as he has found them. It is a guide to the study of the Scriptures instead of a discussion of them. The outline of the contents is such as will inspire the student to read the Bible and get at the truth for himself.

It is an excellent book for Bible classes in colleges, high schools and in church school work. The Bible is accepted and treated reverently as Christ treated it. KYLE M. YATES.

The Book of Life. By N. M. Hall and Irving F. Wood. John H. Rudin Company, Chicago, Ill. 8 volumes, 4,000 pages.

The Book of Life represents the fruit of over twenty years of experience, study and research. The authors have traveled extensively in the Holy Lands and nearly all the great libraries and art galleries of the world have been visited. They present the Bible in the most attractive form, restoring the original setting and historical background in a marked way. The work is a real undertaking and a fine contribution both from the standpoint of reverent scholarship and from that of the publishers. There are over 750 illustrations, fifty-five of which are in original colors. The binding is beautiful and durable.

The volumes are entitled as follows: Bible Treasures; Bible Heroes and Pioneers; Bible Kings and Captains; Prophets and Statesmen; Bible Poetry; Life of the Master; Paul's Life and Letters; Bible Educator.

It is one of the most valuable contributions to our literature on the Bible and will be found exceptionally worthwhile in the homes of our land.

KYLE M. YATES.

The Bible Our Heritage. By E. C. Dargan. Sunday School Board, Nashville, Tenn. 132 pages. \$1.50 net.

When Dr. Dargan writes we Southern Baptists are anxious to read. He has not disappointed us this time. His love for the old Book is revealed in this clear, untechnical presentation. He tells us of the origin, preservation, translation and contents of the Scriptures. He has eight chapters as follows: The Writing of the Bible; The Preservation of the Bible; Original Languages and Translations; The Bible in English; Contents of the Bible; Reading and Studying the Bible; Teaching the Bible in Sunday School; The Bible in Modern Life.

KYLE M. YATES.

The Companion Bible. Oxford University Press, New York. 2,154 pages. \$18.00 net.

This is the authorized version of 1611 with "structures and notes, critical, explanatory and suggestive, and 198 appendices."

It is well named, a genuine companion Bible. It is not a commentary but the notes are so well done that it is sufficient comment. It is so arranged that a student without a knowledge of Hebrew and Greek may acquire a vast amount of help that experts get in their studies from these languages. The appendices are valuable helps.

In short it is one of the most useful helps to Bible study which has been provided during recent years. It is a work to help the reader and the thinker, and as such we commend it as deserving a place in the student's library.

KYLE M. YATES.

The Authenticity of the Holy Scriptures. By H. E. Dana. Geo. H. Doran Company, New York City. 93 pages. \$1.00 net.

There is so much being said and written on the subject of Biblical Criticism that a book of this kind should find a place in the hands of a large number of our people. Professor Dana has done a fine piece of work in this little, compact volume. It is treated in a scholarly way and yet the average Christian reader can easily survey the problems involved and decide for himself the merits of each.

It is thoroughly orthodox in its treatment and we find ourselves closing the book with a definite assurance as to the soundness of the fundamentals of evangelical faith.

KYLE M. YATES.

Down through the Ages. By F. E. Gaebelin. The Macmillan Company, New York City. 106 pages. \$1.00 net.

Dr. Gaebelin gives us a remarkable story of the King James Version. He treats the providential preservation and mission of the Bible down through the ages.

It is informing and interesting. Children may read it and understand its message.

KYLE M. YATES.

Students' Historical Geography of the Holy Land. By William Walter Smith. George H. Doran Company, New York.

The last word in geography of the Holy Land! It is a compact, thorough, authoritative text book on Palestine for Bible students and teachers that is unsurpassed to-day. There are one hundred halftone pictures and fifty maps. It is a small book but in every line there is evidence of the most scholarly precision and selection. I unhesitatingly recommend it to every person, young or old, who wants to know of this interesting subject.

KYLE M. YATES.

II. NEW TESTAMENT.

The Acts of the Apostles. By G. Campbell Morgan, D.D. 1924. Fleming H. Revell Co., New York. Pages 547. Price \$3.75 net.

Dr. Morgan is a great expository preacher and he studies his New Testament in the Greek as well as in the English. He studies it with sympathy, with insight and with imagination. His distinctive characteristics stand out well in this fine volume on the Acts of the Apostles. There is knowledge of the history and interest in human life and strong convictions of the power of Christ in these discourses, elements in all of Dr. Morgan's preaching.

A. T. ROBERTSON.

A Translation of Luke's Gospel. By A. T. Robertson, D.D., Litt.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary. George H. Doran Company, New York, 1924. 242 pp. \$2.00 net.

This is the best translation of Luke's Gospel that the reviewer has ever seen. Here, for the first time, so far as the reviewer's knowledge goes, a grammarian, a master of Greek syntax, has put his hand to the translation of the Greek New Testament, and the result is informing, is charming.

It is impossible to put into an English translation all the delicate shades of meaning of the Greek, but, as far as practicable, Dr. Robertson has in his translation brought over into English in a wonderful way the nuances of the Greek idiom. A thorough knowledge of the meaning of Greek tenses and faithfulness thereto are characteristic of this translation. It is also faithful to the English. It is clear, forceful English with modern turns of words and phrases to the point. Let one read Luke 8:18 or 19:26 in any other translation, and then read it in Robertson's translation for an example of the translation of the meaning of tense. The faithful handling of tenses would alone commend this translation.

The book is printed like a modern English book—quotation marks, paragraphs, etc., are used. The translation is supplied with grammatical notes at the end (second half of the book), in which the author gives the student the benefit of his marvelously comprehensive knowledge of Greek in elucidating the meaning of words, expressions, tenses, cases, prepositions, etc. Here the student will find the reason for any particular rendering. Thus it is a book both for the layman and the scholar.

W. HERSEY DAVIS.

A Manual for the Study of the Greek New Testament. A Brief Survey of the Grammatical Principles of the Greek New Testament in the Light of the Best Modern scholarship. Designed as a Student's Handbook. Edited by H. E. Dana with the collaboration of J. R. Mantey. Taliaferro Printing Co., Fort Worth, Texas. 1923. 168 pp.

Even a hurried inspection of this book would convince one that its authors are thoroughly acquainted with the best that Modern scholarship has to say on the Greek New Testament.

The book is not intended to be a grammar in the technical sense, nor is it designed to take the place of a grammar. In the preface Dr. Dana writes: "The work is not offered as a product of original scholarship. It is intended to present a review and digest of the best existing scholarship, condensed into the smallest possible scope. The chief basis has been that colossal and profound treatise of Dr. A. T. Robertson, 'A Grammar of the Greek New Testament in the Light of Historical Research,' which is, and is to remain, the standard of New Testament Greek scholarship for the twentieth century." In "A Word to the Teacher" he says: "It is intended to give to the student a comprehensive survey of the chief features of the field in simple outline form as an introduction to a more detailed and exact study. The student should be urged to own a copy of Robertson's Grammar of the Greek New Testament."

The book certainly contains a digest of the results of modern scholarship found in the best grammars. In one particular the reviewer wishes that the authors had in their treatment of the

"kind of action" of the tenses chosen the nomenclature of Robertson, Brugmann-Thumb, and Moulton.

The contents of the book deserve a better mechanical make-up, a better appearance than they have.

W. HERSEY DAVIS.

His Apocalypse. By John Quincy Adams, A.B. March, 1924. The Prophetical Society of Dallas.

It is enough of this fanciful interpretation of the Apocalypse of John to note on the first page this: "His Parousia, when he returns for His Bride (probably April 21, 1924)." This review is written after that date, and the date is wrong. The other dates are probably equally erroneous.

A. T. ROBERTSON.

The Apocryphal New Testament. By Montague Rhodes James. 1924. The Oxford University Press. New York. Pages 584.

Now at last the English reader can have in a modern translation all the existing documents of an apocryphal nature concerned with the New Testament. These include Fragments of Early Gospels, Lost Heretical Books, Infancy Gospels, Passion Gospels, Acts, Epistles, Apocalypses. They comprise a very large number and some of them have a curious interest though of no historical value.

A. T. ROBERTSON.

The Pharisees. By R. Travers Herford, B. A. 1924. The Macmillan Co., New York. Pages 248. Price \$2.00.

Mr. Herford has already written on *Christianity in Talmud and Midrish* and on *Pharisaism, Its Aim and Its Method*. He feels strongly that the New Testament writers have misrepresented the Pharisees. He holds that "Pharisaism was a natural and even necessary development from the principle laid down by Ezra." The writers of the New Testament, even Paul, "were not

in a position to judge rightly what they did see." It is "the evidence of partisan witnesses." So Mr. Herford takes the side of the Pharisees against Jesus. It is a free country.

A. T. ROBERTSON.

An Introduction to the Critical Interpretation of the New Testament. A Handbook of Hermeneutics Prepared for Use in the Class of Greek New Testament Exegesis in the Southwestern Baptist Theological Seminary. By Professor H. E. Dana. Taliaferro Printing Co., Fort Worth, Texas. 1924. 131 pp.

The author of this book, besides giving the *raison d'être* of critical interpretation, sets out to give in three parts the Materials of Interpretation, the History of Interpretation, and the Methods of Interpretation. For such brief treatment it is well

done, especially the short chapter on the Analysis of Interpretation. There are many good ministers of Christ who need to read this little book. At least they would begin to understand the necessity for and the problems of critical interpretation.

W. HERSEY DAVIS.

The Life and Teaching of Jesus. By Professor E. I. Bosworth, New Testament Professor in the Oberlin Graduate School of Theology. The Macmillan Company, New York, 1924. 424 pp. \$2.50 net.

Every year sees books on the Life and Teaching of Jesus based on the materials found in the synoptic gospels. Every writer believes that he has a distinctive interpretation to give to the world.

This volume by Prof. Bosworth shows that the author is thoroughly acquainted with the historical and critical problems of the New Testament. The aim of the author is "to present the life of Jesus in the terms of a real religious experience." In many points the interpretations are excellent, but the treatment of the

powerful experiences of Jesus is disappointing—on a dead level. One is nearly ready to say that “the book is a semi-theological interpretation of the personality of Jesus put into the popular psychological form.”

W. HERSEY DAVIS.

The Last Journey of Jesus to Jerusalem. Its Purpose in the Light of the Synoptic Gospels. By William Healey Cadman, Tutor in New Testament Greek, Mansfield College, Oxford. 1923. Oxford University Press, New York. Pages 158.

Prof. Cadman has written a learned monograph on this important subject, but he denies the full Messianic claim of Jesus and the clear prediction of his death as an atonement for sin. The picture as drawn by Professor Cadman is that of a decidedly reduced Messianic consciousness on the part of Jesus.

A. T. ROBERTSON.

III. HISTORY.

A History of British Baptists. W. T. Whitley, M.A., LL.D., F. R. Hist. S. Charles Griffin and Co., Ltd, London. 1923. 381 pp.

The name of the author at once guarantees a book worth reading. A portion of the subject-matter was delivered in lectures, being the ninth series under the Angus Lectureship Trust. Several qualifications are necessary for a man to command attention and respect as an interpreter of history. Among them may be named native ability, training, opportunities for research, and last, but not least, the historic sense, a sense of historic relations and values. Dr. Whitley possesses these. His wide acquaintance and experience in the English-speaking world further equip him to record and interpret the life and history of the Baptists of the British Empire.

A Southern Baptist looks to see how he interprets the mooted questions involved in “1641” and is a bit disappointed to find

no reference. But atonement for the omission is amply made by an illuminating discussion of Baptists in the New Model Army (pp. 73ff.) and the consequent spread of Baptist churches in England, Scotland, and Ireland. He challenges hitherto accepted opinions concerning the ecclesiastical shade of the Army. "In 1653 that part of the army which was in Ireland was largely Baptist." (p. 90). "To speak of the army as Independent is to reproduce the nomenclature of the time, which is misleading as to the exact ecclesiastical shade: no Congregationalist has yet troubled to identify any number of officers who held his views or belonged to an Independent church; twenty-five regimental officers under Edmund Ludlow were members of Baptist churches." (pp. 74f). His tracing of both the idea and the name of Associations to the New Model Army (p. 90.) is suggestive. At least, it disassociates English Baptists from Continental Anabaptists who were opposed to military service. It also suggests the place of the Association to-day in an aggressive denominational campaign for the spread of the Kingdom.

Dr. Whitley necessarily deals with a multitude of geographical and historical details. One not familiar with English geography and history may get lost in the maze. But Dr. Whitley marshals the details well.

The book opens with a discussion of the Ideal of Church Life, and closes with the Baptist Contribution to Life. The Foreword by Mr. H. Wheeler Robinson well says: "This book will take a place of its own as the standard authority on the subject for at least a generation, and it will prove a mine of wealth to all students of Baptist history."

WILLIAM WRIGHT BARNES.

The Baptist Heritage. By Geo. Edwin Horr, D.D., LL.D., President of the Newton Theological Seminary. The Judson Press. Philadelphia. 1923. 107 pages. Price \$1.25.

This is a small, meaty volume, by a careful and brilliant student of Church History, dealing with a well known, but much abused, period of Christian History. The four chapters of the

books, viz: "The Early European Baptists," "The English Baptists," "The Baptists in the United States," and "The Baptist Outlook," were originally given as so many lectures on the Jno. T. Christian Foundation in the Baptist Bible Institute at New Orleans. It is fitting that such lectures should be given in connection with the name of Dr. Christian, who has put all Baptists in his debt by his untiring researches to bring out the truth about Baptists.

Dr. Horr has given due credit to the superb work done by the so called Ana-baptists, and has also shown that the practice of New Testament baptism was never absent from Europe.

The last Chapter—The Baptist Outlook—is the best. The author's insistence on loyalty to Baptist principles, Fidelity to the Word of God, Missions, adherence to the ideals of Liberty, instead of Tolerance, Education in its broadest and most intensive sense, makes this volume a land-mark in Baptist thought and progress to-day. Every student of Christianity should possess this book.

F. M. POWELL.

IV. THEOLOGICAL.

A System of Christian Doctrine. By W. T. Conner, Sunday School Board, Nashville, Tenn. 1924. pp. 576.

A wide distinction between modern rationalistic and evangelical theology is in the different estimates of Jesus Christ. For the evangelical theologian Christ is final. For the rationalist Christ is one of many exponents of religion. He may be outgrown in the course of time. Professor Conner builds his theology on the fact and finality of Christ as the chief cornerstone. Certainly there is growth, development in our knowledge in religion. But we never grow beyond Christ. As this distinction marks the radical difference between two theologies, so also it may be said to be the point of departure of two civilizations, the Christian and the naturalistic. A correct understanding of Christ is the clew to all human progress.

This volume covers in an admirable manner the whole range of evangelical teaching, and while it is in line with the accepted interpretations of the faith it contains many fresh and suggestive points of view. It avoids the dry *a priori* method and adheres to the interpretations of the facts of Scripture and experience. Instead of attempting to touch all the items of theology as here presented it will be more profitable to note a few of the central and salient points.

First, I note the author's conception of religious knowledge. In brief it is that Christian knowledge is a redemptive experience. We know God through Christ as objective revelation. We know Him within as an experience of deliverance from sin. This knowledge is conditioned upon faith, but it remains real knowledge. Faith is the basis of all knowledge and all life's activities.

In chapter IV there is an excellent review of theories which deny the Christian revelation. They are Materialism, Pantheism, Agnosticism and anti-Christian Theism. In chapter V there is a concise but clear discussion of the Bible as the record of God's revelation to man. Dr. Conner stresses the necessarily progressive nature of the Biblical revelation. Man must grow a capacity for new truth before God can impart it. The Bible must not be burdened with responsibility for teaching science and other realms of human learning. It is a book of religion. It is unthinkable that it should teach science because science is constantly changing. The Bible is a book of universal and eternal truths in religion. It is the basis of the doctrinal system for the Christian theologian, and is authoritative.

Part II deals with the Christian Doctrine of Christ and God. In the chapter on the Person of Christ the author has covered a great deal of ground in a comparatively limited space. In a manual this is of course necessary. The sinlessness, virgin birth, pre-existence, resurrection, ascension and deity of Christ are affirmed. As to the two-nature controversy Dr. Conner holds that the early efforts to conceive of Christ as the union of two substances, the divine and human, proceeded upon a false principle. Personality and personal relations are the true key to the mystery of the incarnation, and the human intellect must

work with this principle rather than philosophic abstractions if it is to find a solution of the problem.

Part III deals with the Christian Doctrine of the World and Man. In chapter II here Dr. Conner deals with the atoning work of Christ. A section covering the first five pages gives in a suggestive way his views on a number of related matters. He says the doctrine of the atonement is a test for systems of theology. The meaning of Christ's death, man's relation to God, the forgiveness of sin, and related matters are the heart of the controversy. The answer which a given system gives to these questions fixes its place. The two opposing theologies are radically different in their views of God, the moral law, sin, and consequently in their view of Christ's atoning death. The author holds that Christ's death was substitutionary, that there was a real moral difficulty between God and man, that something more was required than a change of attitude on man's part, and this is the crux of the matter.

Under the head of the Consummation of the Kingdom, Dr. Conner points out the difficulties inherent in the doctrine of last things because they deal with the future. We cannot know details or complete programs of events. The Kingdom of God means God's universal sovereignty, established in its earlier stages through the Kingdom of Israel and continued in the spiritual Kingdom founded by Jesus. This Kingdom is a progressive power on earth. The final stage is the eternal Kingdom of God.

Jesus will return in person to earth. This was His own clear teaching and the teaching of the writers of the New Testament. His coming will be for the purpose of judging the world, raising the dead and transforming the living, to consummate the mediatorial Kingdom, and to usher in the eternal Kingdom of God. He comes not to establish a temporal Kingdom on earth. We cannot fix the time of His coming. We cannot know the exact program which will follow. Dr. Conner says that Jesus did not urge the nearness of His coming as an incentive to holy living, but rather the uncertainty of the time (p. 537).

There will be only one resurrection of the righteous and the wicked. The resurrection body is not something received at death,

but a body to be raised in glory in God's own time. Dr. Conner gives a fine answer to the current theory which does away with the resurrection of the body by supposing some sort of etherial body assured at death (see pp. 541-2).

The reviewer could go on at length developing the contents of this splendid volume. But what has been written gives an idea of the main current of the discussion. The style is clear and easy to follow. The arrangement is progressive and logical. The author avoids many of the speculative pitfalls of theology and confines himself to the practical and Biblical phases of the subject. He easily shows himself a master of his theme. There is a good general index and a good index of Scripture references. It is unfortunate that the pages are not indicated for the subdivisions of the general analysis given at the beginning of each chapter. This would greatly facilitate the use of the volume as a book of reference. The book deserves and no doubt will have a wide reading among preachers and intelligent men and women generally.

E. Y. MULLINS.

Evolution Knowledge and Revelation. By S. A. McDowall. The Macmillan Co. 1924. pp. 99. Price \$1.00.

The difficult problem in philosophy is the problem of knowledge. How do we know? What do we know? What are the limits of our knowledge. Modern idealism and pragmatism have had much to say on the subject. Perhaps the most notable contribution to the subject in recent years is the general idea that we do not know things in an abstract way by pure intellect but only through experience of reality. The author holds that real and ultimate knowledge is based on personal relations. It grows out of fellowship, or the reciprocal relations of persons. We know most deeply and most truly when we love. We know God when we love Him. He reveals Himself to us. Revelation is the necessary condition of our knowledge of God. This mutuality of the personal relations between God and man is made the basis of a philosophic theory of knowledge. The book will appeal to those

who love close and accurate reasoning in the realm of philosophy. It has less than one hundred pages, something unusual in this type of discussion.

E. Y. MULLINS.

An Adventure in Orthodoxy. By Dr. Joseph M. M. Gray, Author of the *Old Faith in the New Day*, *The Contemporary Christ*. The Abingdon Press, New York. 143 pages. \$1.00 net.

The former volumes by this eminent pastor have been received with favor. The author counts himself "among those who are called progressives because of their attitude toward religion in its relation to modern science, and its practical application to to the social order", but who maintains "a sound appreciation of the conservative spirit so necessary if progressivism is not to lose balance or direction." The role thus assumed, while difficult, is not impossible, since there is no necessary antithesis between the progressive and the conservative. It all depends on what is that progressive attitude toward religion and modern science since it is quite possible for an attitude of progressivism to be neither religious nor scientific.

The constructive thinker helps, even when another does not agree; the sincerity of his motive carries with it the preponderance of an attitude that is willing to inquire into the probabilities and possibilities connected with the quest of truth. One cannot read Dr. Gray's books without feeling something of that comradeship which a common end engenders. There is no question as to his sincerity, none as to his earnestness, and the clarity of his thought, expressed in language almost poetic, begets a kindly interest from beginning to end.

Two chapters call for special mention: *The Rediscovery of Religion*, in which the author deploras the repeated efforts to substitute a socialized Christianity for a vital and living experience of the individual with God in Christ. A social estimate of religion is all the more imperative since its implications as to society have not been fully observed,—but the implicates will be regarded when the true nature of religion is set forth. Quoting Professor Fitch, we have been so concerned "with the effect of

our religion upon the community that we have forgotten that the heart of religion is found in the solitary soul." In the chapter on *The Return to Theology* a word of warning is given to those who are constantly demanding a "simple gospel" as opposed to an orderly statement of the meanings of the Christian doctrines both in themselves and in their relation to the whole body of Christian belief: "There are few perils more subtly menacing the church to-day, and more impoverishing the spiritual life of the world, than this reiteration of rudimentary and disconnected truths to the greatening intellectual and practical developments therefrom." Emphasis is properly placed on the urgent need of clear thinking about God, sin and the redemptive work in Christ. "A sound theology is the only safeguard against insidious superstitions" whether of "Christian Science or other vagaries based upon dogmatic but fragmentary aspects of truth".

Other chapters are just as interesting. Books of this kind will always have their place. A sympathetic perusal will issue in a vitalizing of one's apprehension of the living message.

J. McKEE ADAMS.

God in the Old Testament. By R. A. Aytoun. George H. Doran Co., New York. 1923. pp. 163. \$2.00 net.

The aim of this volume is to present the Old Testament view of God as progressively revealed, and culminating in Jesus Christ the perfect revelation. For the early Israelites God was simply a tribal God. His chief dwelling place was Mount Sinai. He was conceived as a vast material being with bodily organs like man. Sacrifices were food offered Him to eat.

For Israel Jehovah was the God of battles, vindictive and ruthless. (pp 32-35.) The higher pre-prophetic conceptions of God are found in the Hexateuch documents generally known as J and E. They include the advance from polytheism to monolatry, belief in the personality of God, the gradual apprehension of the spirituality of God, and belief in the moral nature of God and growing insight into his character. Gradually Israel rose

from monolatry to monotheism, and then to the conception of God as pure Spirit, and also from God as local to God as universal. Then follow interesting chapters on the Righteousness, Justice and Love of God.

The book is an excellent brief outline of the growth of the Old Testament revelation of God to the expanding minds of His people. The author assumes as settled many questions which are still much disputed. I think there is an overdone process of re-making the order of documents to fit the principle of growth which is being developed. There is not a clear distinction between the lower ideas of the masses of Israel and the higher views of prophets and leaders. The book will prove useful to those seeking a concise presentation of a great theme.

E. Y. MULLINS.

V. COMPARATIVE RELIGION AND MISSIONS.

The World's Living Religions—An Historical Sketch—With Special Reference to their Sacred Scriptures and in Comparison with Christianity. By Robert Ernest Hume, Ph.D., Professor of the History of Religions, Union Theological Seminary, New York; Author of "The Thirteen Principal Upanishads Translated from Sanskrit". New York, 1924. Charles Scribner's Sons. 298 pp. \$1.75.

This volume in the Life and Religion series is well described in its full title, as above. The material has been selected and arranged with a view to presenting for the average reader the salient features in the origin, doctrine and influence of the eleven religions deemed to be living, present day religions of men. I know of no volume in which this is so well done, keeping in mind the purpose in view. Under peculiarly favorable circumstances Dr. Hume has devoted much of his life to such studies as he here summarizes. The work is both historical and comparative. One may rightly question whether the study of the sacred literatures of the religions yields a true impression of them. Certainly

it does not unless corrected and modified by study of the worship, the works and the social influence of the religion in actual expression. That is the weakness of Dr. Hume's method. Its most serious defect is that it treats religions mainly from the standpoint of intellectual ideas, doctrinal expression. It is therefore dealing too largely with theory, not enough with fact.

In dealing with Christianity the impression is that the book says the least that the documents and facts compel, whereas in some other cases, notably Janism and Sikhism, it seems to say the most the facts will permit.

Judaism is treated in harmony with modern critical views, and in the case of Jesus, the Christ, the atonement is wholly ignored; the deity is stated; the birth and physical resurrection so treated as to leave the questions open, although treatment is very brief.

For an introduction for the untechnical student this is the book. Any one will find it worth reading.

W. O. CARVER.

Race Problems in the New Africa. By the Rev. W. C. Willoughby, F. R. A. I., F. R. G. S., Professor of Missions in Africa in the Kennedy School of Missions, Hartford, Conn., U. S. A., lately Principal of the L. M. S. Native Institution, Tiger Kloof, South Africa. Oxford University Press, American Branch, New York. 1923. 296 pp. \$4.50.

The title page further describes and limits the scope of the book as "A Study of the Relation of Bantu and Britons in those Parts of Bantu Africa which are under British Control." Bantu Africa, is most of the continent lying south of the remaining line, south, i. e., of the equator, to speak generally.

The author writes with authority and covers a wide field, historically, ethnographically, politically, economically, religiously. He divides his discussion into three parts: Relation of the Bantu to Other African Races, one chapter; A Study of Bantu Life and Thought, five chapters; The Europeanization of Bantu Africa, six chapters. Extensive learning, profound interest, mature reflection and long missionary residence have equipped

Dr. Willoughby for the admirable thoroughness that marks his work. It is a work of first rate importance concerning Africa, from whatever specific interest one may approach the subject. The print is fine and hence the work much more exhaustive than its number of pages would suggest. W. O. CARVER.

My Nestorian Adventure in China. By Frits Holm, G.C.G., LL.D., D. C. L., Honorary and Corresponding Fellow of Numerous Geographic and Archaeologic Societies and Royal Academies, with an Introduction by the Rev. Prof. Abraham Yohannan, Ph. D., of Columbia University in New York, N. Y. 1923. Fleming H. Revell Company. Pp. 335, \$3.50.

The title page correctly describes this as "a popular account of the Holm-Nestorian Expedition to Sian-Fu and its Results". There is a map and then thirty-three photographic illustrations besides the picture of the Author. The whole is gotten up in attractive and pleasing style and makes an ornamental volume. Informed students will find nothing new about China, while the "popular" audience for whom it was designed will learn the more important facts and will get good pictures of the famous Nestorian Tablet, will find very interesting accounts of the various experiences of the trip to Sian-Fu, and of the Chinese conditions met on the trip. The author has a sense of the dramatic and gives a heroic tone to the whole story that will add to the interest of the average reader. W. O. CARVER.

William Carey—The Biography of the Great Missionary Pioneer. By S. Pearce Carey, M.A. New York, 1923. George H. Doran Company. 340 pp. \$3.50.

"As the age of Carey recedes the heroic proportions of the man will fill the new generations with wonder." Nothing in reading is more fascinating or more instructive than biography. In this volume one of the greatest of lives has found one of the finest portrayals ever put into a biography. Bringing to his task the ardent reverence which a true man with deep spiritual

interests would feel for his ancestor, Mr. Carey determined to make his work the final word about his great-grandfather, whose giant figure has thrown an increasing shadow over more than a century of Christian history and world advance. He had the patronage of a wealthier brother who joined with him in the vision of service to humanity in the production of a worthy story of "the Father of the Modern Missionary Enterprise." Ten years of toil, with endless searchings and siftings in England and in every home and haunt of Carey in India was not too much to give.

The toil, the pains, the appreciation show in every word of the outcome. Again and again one wonders at the reserve, the repression no less than the expression, the condensation and the graphic portrayal of the faithful strokes that shine in the picture. Single sentences must sometimes represent hours of reflection so that every word might fitly bear its pregnant weight of meaning.

To have written this book is to have done worthy work for a whole life.

William Carey ought to be restudied by all missionaries; especially by all the theorists of missions who speak and write with so much fluency these days. In this volume the study is made more than fascinating. I hope millions will read it. Their own lives will be enriched and Carey's Christ will be honored afresh for the reading. It is one of the world's few great biographies.

W. O. CARVER.

The Human Side of Hawaii: Race Problems in the Mid-Pacific. By Albert W. Palmer, D.D., Minister of Central Union Church, Honolulu. The Pilgrim Press, Boston and Chicago, 1924. 160 pp. \$2.00.

With splendid training for the ministry, after unusually successful pastoral service in the United States, especially in California, and then seven years in Honolulu, Dr. Palmer brought to these lectures a profound conviction of the importance of the Hawaiian Islands in themselves, in the exceptional field they offer for clinical experiment and demonstration in internationalism and interracial adjustment, and in their great significance

for the peace of the Pacific world. His studies are historical, sociological, ethnological, economic, as well as religious. Numerous illustrations add to the attractiveness and value. If the detailed paragraphing, with sub-headings, breaks up the pages, it makes it very easy to find any particular item one may be seeking.

It is a book of much importance and interest.

W. O. CARVER.

Making A Missionary Church. By Stacy R. Warburton. Philadelphia. 1924. The Judson Press. Pp. 285. \$1.75 net.

The time has come at last when intelligent effort is sometimes made and more and more will be made to place Missions in their proper place in the thought and life and in the program of the churches. Dr. Warburton has sought, with a high degree of success, in this volume to guide the pastor and the workers in the churches who wish to make the churches missionary in the true sense. There are chapters dealing with all phases of this undertaking. No official and no organization has been overlooked, and to each wise guidance is given both for gaining the information needed by each person and for directing the work of instruction, and for the effective enlistment of all the members in the support of Missions. If ever our Christians and our churches shall come to understand and to adopt the Lord's idea of the nature and function of a church it will not be long until the gospel will have become the redeeming factor in the life of the people of every section of the earth.

I wish that it were possible to hope that this book will be studied by every pastor and under wise leadership used by all the churches. It is the first book that undertakes this important task for the whole church, and it is so well done that it may well be the only such book for some years.

W. O. CARVER.

VI. LECTURES AND SERMONS.

Modern Discipleship and What it Means. By Edward S. Woods, M.A., Hon. C.E., Author of "Every-day Religion", "Knights in Armour", etc. New York. 1924. The Macmillan Company. Pp. 200. \$1.75.

Canon Woods is well known, especially in student circles, on both sides of the Atlantic, and few are the men of to-day that are rendering more helpful service in the inspiration of deep faith and high endeavor in the spiritual world, just when our students most need a religious Big Brother.

Not only does the author here give insights into the nature of genuine discipleship to Jesus Christ, but he gives practical guidance in the attainment and discharge of that discipleship.

The Canon's visit to the United States last winter, primarily to take part in the program of the Volunteer Convention in Indianapolis, and then for addresses in several of our universities, was well taken as the occasion for a special American Edition of the revised work, a work that appeared first in 1911, and then was recast after the war.

It is to be commended heartily, for its insight, its understanding of the present situation and its loyal presentation of vital Christianity.

W. O. CARVER.

Robert E. Lee. An Interpretation. By Woodrow Wilson. The University of North Carolina Press, Chapel Hill, N. C., 1924. 42 pp. \$1.00 net.

The University of North Carolina Press has done the youth of our land and the reading world a real service in publishing this notable address in book form. It has a double value, for, as has been well said, the author, in setting forth the principles which dominated the life of the leader of the Confederacy, unconsciously perhaps, but none the less accurately, revealed the fundamental principles which governed himself while shaping the destinies of the nation in its supremely critical hour and

fortified him in his self-sacrificing effort to secure for humanity an enduring covenant of understanding and good will.

In General Lee, he aptly says, there is brought to the surface, as it were, the consummate fire of a democratic nation, the perfect product of a common consciousness expressing itself in an instrument excellently suitable because of its own fine quality. And the event revealed this singular thing that by a root which seems to be a root of failure a man may be lifted to be the model of a whole nation; for it is not an exaggeration to say that in all parts of this country—and he might have said of others as well—the manhood, the self-forgetfulness and the achievements of Lee are a conscious model to men who would be morally great. We may well wish with Mr. Wilson that in every section of our own and other lands there were some great orators who could go about and make men drunk with the noble spirit of self-sacrifice that inspired and ennobled Robert E. Lee, and the men of that creative age in which we were born as a nation, speaking in accents which would ring in tones of reassurance around the whole circle of the globe, so that America might again have the distinction of showing men the way of achievement and of confident hope.

GEO. B. EAGER.

A Living Universe. By L. P. Jacks, D.D., LL.D., D.Litt., Principal of Manchester College, Oxford: Author of "The Legend of Smokeore," "Religious Perplexities", "Realities and Shams," etc. New York, 1924. George H. Doran Company. 111 pp. \$1.00.

The justly popular Principal of Manchester and Editor of The Hibbert Journal is at his best in these three Hibbert Lectures of 1923.

The basis of all the thinking here lies in the philosophic and religious conviction that ours is a Living Universe. From this foundation principle one must build a philosophy of life and of living, not an abstract system.

Dr. Jacks begins by linking up Religion and Education as factors in life-making in a Living Universe. He passes, thence, to consider Civilization in such a universe, dwelling mainly on a

plea for "Cultural civilization" as contrasted with "Political civilization." If in this he exposes the weakness and follies of the practical politicians and their methods, it has to be admitted that he rather breaks down himself on the practical side. His plea for the League of Nations and the kind of men who must work it lacks any practical suggestion of how to get at his ideal—confessedly the ideal we should wish. In all this we can't help feeling that he is influenced by a vigorous antagonism to Lloyd George.

The discussion of "Immortality in a Living Universe" is fresh, original and largely persuasive, and it must be kept in mind that his theory here is that persuasion rather than demonstration is the road to conviction. So our lecturer believes. The "orthodox" reasoner will find much missing from these lectures, especially the last. It is stimulating and helpful, and has the gifts of centrality and insight, so important in a teacher of living.

W. O. CARVER.

The Significance of the Cross. By Rev. George H. Morrison, D.D. 1924. George H. Doran Co., New York. Pages 72. Price 85 cents.

Dr. Morrison made three addresses last autumn to his church in Glasgow on this topic. The full addresses were not written out, but the gist of them is here. The notes are bright and helpful and true to the atoning death of Christ. They will be all the more useful to some because of their brevity.

A. T. ROBERTSON.

Christianity and the State. By S. Parkes Cadman. New York: The Macmillan Company. 1924.

There is needed a broad and thorough discussion, in a truly scientific spirit, of the relation between organized religion and the political organization of society. Dr. Cadman undertakes in these lectures, delivered before the Pacific School of Religion, to study this important correlation so far as the Christian religion

is concerned; and that, of course, is to us the most interesting phase of the subject. The result is a very interesting volume in the author's best style. The level of the thinking is high; and there is manifest a desire to survey the field with the detachment of the scientific attitude while maintaining a sincere loyalty to Christianity. To this reviewer there seems to be some lack of definiteness in the lecturer's conception of the relation between organized Christianity and the State, due probably to a failure to grasp adequately the essential nature of the state and the law of its development. However, the book is a real contribution to our thinking on a great subject, and is worthy of a careful reading by a wide circle.

C. S. GARDNER.

The Gospel of Fellowship. By the Rt. Rev. Charles D. Williams, D.D., Late Bishop of Michigan. Fleming H. Revell Company. New York and Chicago. 1923.

Living Together: Studies in the Ministry of Reconciliation. By Francis John McConnell, one of the Bishops of the Methodist Episcopal Church. The Abingdon Press. New York and Chicago. 1923.

These two series of lectures, appearing about the same time—one by the late Episcopal Bishop of Michigan and the other by one of the bishops of the Methodist Episcopal Church—arrest attention not only by the eminence of their authors but by the parallelism of the thought. This age is beset by the problems which grow out of the necessity of living together in a vast interdependent society, in which many groups and interests come into actual conflict notwithstanding their interdependence. But selfishness, either of the individual or the group, necessarily works disaster among men who are in interdependent relations. The great function of the religion of Christ in teaching men the lesson of their interdependence and their duty to learn the art of co-operation is strongly emphasized in these two fine volumes.

A pathetic interest attaches to the first volume mentioned. The distinguished author prepared these lectures to be delivered on the Cole foundation at Vanderbilt University, but died before the date for their delivery; indeed, before he had been able to

complete the preparation of the last one. The task of completing the last lecture and delivering the series was lovingly and loyally assumed by his close friend and co-worker, Dr. Samuel S. Marquis, of Detroit.

C. S. GARDNER.

Practical Lectures on the Book of Job. An Expository and Homiletic Study. By Frank E. Allen. Fleming H. Revell Company, New York. 303 pages.

It is refreshing to find a volume so rich in suggestive exposition of the Book of Job. Dr. Allen has not attempted a critical exegesis but his practical treatment of the outstanding features of the various characters and their arguments reveals a scholarly mind. He deals with the salient points, and brings out the lesson in a clear, constructive and faithful manner.

There are twenty-three chapters and all through them there is that clear, practical development of the great things of the book. It will help you understand the book and its message.

KYLE M. YATES.

Sermons for the Times. Edited by Peter Walker, with an Introduction by Thos. L. Masson. Fleming H. Revell Co. New York. 1924. 208 pages. Price \$1.50.

This sermon volume, wholly from the American pulpit, contains a sermon each from David J. Burrell, S. Parkes Cadman, Harry Emerson Fosdick, Newell Dwight Hillis, Chas. E. Jefferson, Leander S. Keyser, Bishop McConnell, W. P. Merrill, Bishop Quayle, W. B. Riley, Frederick F. Shannon, Jno. Timothy Stone and Cornelius Woelfkin.

These are all men of influence in the American pulpit and one is treated to a wide range of gifts and thinking in these thirteen sermons. The sermons are well worth reading in themselves, but they also are indicative of various types of preaching, much useful, stimulating, and beautifully expressed advice and help are contained in some of them for the man who is already a Christian;

very little for the man who is unsaved. God and Religion are terms occurring often; while Christ and Christianity are seldom used. There is often a marked absence of outline, a dullness of the essay variety, with a rich, sometimes overburdened style. On the other hand, one finds the finest evangelical messages, breathing with personal experience and apt illustration.

There is not a drab sermon in the volume, some are quite scintillating! Wholly from the American pulpit these sermons should find a decided place in present day Christian reading.

F. M. POWELL.

The Epic of Earth. By William L. Stidger, New York and Cincinnati. 1924. The Abingdon Press. Pp. 233.

Whoever has read an essay or a poem of William Stidger has a waiting welcome for the next that comes. His virile personality, his versatile imagination, his parabolic epigram, his wholesome soul sympathy, his genuine spirituality, all show and glow in these fourteen sermon chapters, and with each one is a poem and a picture, good poems and remarkable pictures.

"The Epic of Earth", he tells us, "is the spiritual interpretation of nature." One almost marvels at the spiritual messages the earth brings in these pages. "Everything begins in or on the earth and then starts to climb upward. That is the earth's beautiful epic. Flowers, grass, trees, animals, human beings, aspirations, visions, dreams, prayers begin on earth and start to climb like a vine." Get this book and learn how to see them climb, and to climb.

You'll not trouble yourself over an occasional slip. If a text is strained the truth is not broken. What if logic does slip when the author (p. 7.) plunges an iceberg eighteen hundred feet downward into the ocean because it rises two hundred feet above the water! Some day his subconscious self, of which one fine essay discourses at length, will rise up and correct the shallow reasoning, and after all what difference does it make?

W. O. CARVER.

Preparation to Meet God. By Raleigh Wright, Ph.D. Baptist Sunday School Board. Nashville. 113 pages. 1924.

The four parts which make up this little volume were originally so many lectures, given successfully and widely by the author, in his work as a "Home Board Evangelist." Under Part one—"Preparation to meet God"—the author gives a popular discussion of "The Nature of Sin," "Repentance toward God," "Faith in Jesus Christ," and the "Nature of the Atonement." Parts Two and Three deal with the Form and Design of Baptism, and Part Four treats of the Memorial Supper.

The aim of the author is to help the average man, hence, technical terms are largely dispensed with. To the average man, however, sin and atonement have little or no meaning aside from the fact that he knows that he is a sinner and has been forgiven. One believes that the best part of the book is that dealing with the question of baptism. The style is that of the lecture with a content in outline. One does not need to agree with the author to be helped by his discussions. This is a fresh and timely treatment of familiar and vital themes. F. M. POWELL.

VII. PRESENT-DAY CONTROVERSIES.

What is Modernism? By Leighton Parks, D.D., Rector of St. Bartholomew's Church in the City of New York, Author of "The Crisis of the Churches", "English Ways and By Ways", etc., etc. New York, 1924, Charles Scribner's Sons. XIX—154 pp. \$1.00

The author of this book has been much before the public of late, first on account of his tilt with Bishop Manning, in which the Bishop was made such a spectacle before the country in his impotence before the defiance of Dr. Parks and other of his clergy, and then by reason of Dr. Parks' apparently humble recession, a recession not at all borne out by this book.

The book is a sort of *apologia*, at the same time stoutly carrying the fight into the camp of the opposing party, whom he dis-

tinguishes into the two, not quite exclusive, classes, Fundamentalists and Traditionalists. The former he says have the "second century mind" and the latter the "sixteenth century mind". Of course for him the twentieth century mind is the only worthy mind. I do not say true mind, for one of the characteristics of the Modern Mind is that for it Truth is a very indeterminate and certainly a variable quantity, and of differing quality.

The very long preface and the closing chapter, on the Purpose of the Modernist, might well have been incorporated in a single section, as also much of Chapter I, dealing with the origin of the name and the spirit of Modernism.

It is a bold, fine plea that Modernists are seeking to save the youth of the day for Christianity and to make Christianity a present day force in the life of the world. One may easily be misled by the call of such a purpose, and in reinterpreting Christianity may replace it with something else and in the end find that all the characteristic features of Christianity have been eliminated or obscured.

The work is very clever and apparently entirely sincere. Yet one must add that it is filled with statements and suggestions illustrative of the failure of the "Modern Mind" to adhere to the established principles of logic. It would be a great help if philosophers and theologians would acquaint themselves with the "laws of thought". I am thinking at the moment of the author's chapter on the Supernatural and Miraculous, the former of which he thinks he believes in most devotedly, while the latter is for him quite intolerable. He suggests that the miracles, of Jesus and the rest, will one day be perfectly natural, "but that will be to eliminate miracles, not by denying them but by understanding them." Therefore, the proper present attitude is to deny or question all of them that we cannot yet understand! Practically, physical miracles (and strictly speaking these are the only miracles) are denied, since they are admitted only when "the psychological atmosphere" can be made to account for them. One gets the impression that the proper attitude is, Do not believe them without convincing proof, and do not admit any proof to be convincing. We are told that "a reverent agnosticism

in regard to such questions is the attitude of the best religious minds to-day."

One meets a rather surprising lack of the sense of accuracy in these discussions. e.g.: " * * an event recorded in St. Mark's Gospel is expanded and becomes more and more marvelous in the Gospels of St. Matthew or St. Luke". A statement needing more than the mere making of it. No example is cited. Again, what historic evidence is there to justify the statement that Biblical writers "felt no such obligation as every historian feels to-day" to distinguish fact from fancy, and that "If any saying was illuminating and inspiring, ancient authors did not hesitate to illustrate the truth by a dramatic story". One often feels that such statements, so frequent in "Modernist" writings, reflect certain present day ethics a good deal more than the practice of the ancients. When he comes to "The Two Supreme 'Miracles'" Dr. Parks takes the characteristically "modern" view, and argues it with much subtlety. He will have it that there is no doubting the "facts" of Incarnation and Resurrection, but there is room for much difference of opinion concerning the "method" of both facts. When the claim is made that the Virgin Birth and the "bodily" resurrection are historic facts, we are told that they must be tested by "historic criteria", and then the author, like all his school, proceeds to reject all historical evidence on *a priori*, naturalistic grounds. When he says that there are two accounts of Paul's conversion in Acts, one wonders why he omits the third one, in Ch. 26; and when he calls attention to the discrepancy in the English version concerning the hearing of the voice, one cannot help wondering whether the author is really ignorant of the harmony which any elementary student is expected to have learned even supposing one does not know the Greek. Similarly, when he says that Luke has no record of the appearance of Jesus to Peter after the resurrection one wishes that he were a little more familiar with his Gospels. The height of absurdity is reached when the smart argument is made against the uniqueness of the birth of Jesus that "physical uniqueness is deformity."

Here then, are samples of numerous surmises, emendations,

subjectivisms, absurdities. We can quite agree with him when, toward the close of this chapter the author confesses: "How the belief in the Virgin Birth, if it were not a historic fact, arose, we cannot tell;" and we will not follow him with the "But" with which he proceeds, nevertheless, to reject the fact. And, in passing, what is the difference between "historic" facts and other facts?

The chapter on "Intellectual Integrity" is most interesting, a remarkable feat of mental gymnastics, by which the continuous use of the Creeds in worship is justified even though the minister or the other worshipper does not believe the statements of the Creeds. The upshot of the matter is that no one any longer believes in the statements as originally given and therefore every one is free to use the words and think and feel whatever one may. It is a rather powerful argument, to this reviewer, against all ritualistic use of the Creeds, but surely cannot justify what is essentially either dishonest or absurd nonsense.

Dr. Parks has made a noble effort, and has displayed a very remarkable mind.

— W. O. CARVER.

Creeds and Loyalty. Essays by Seven Members of the Faculty of the Episcopal Theological School, Cambridge, Mass. The Macmillan Co., New York. 1924. pp. 170.

The literature of the modernist-fundamentalist controversy continues to grow. The present volume, consisting of essays by members of the Faculty of the Episcopal Divinity school at Cambridge, Mass., represents that controversy from the angle of creeds and creed subscription. There is an interesting history of the Apostles' and Nicene creeds in the first chapter and a discussion of liturgies and creeds in the second. The points of chief interest, however, are discussed in the remaining five chapters. These deal with the Scriptures and the Apostles' creed; the Virgin Birth; the Resurrection of the Body; Honesty and the Creeds; the Creed as a Test of Church Membership. These are all burning themes and open endless problems for discussion. Obviously the reviewer can only give a summary of conclusions.

The following briefly sums up the positions set forth: The Scriptures do not speak clearly, or rather they speak in a twofold way on the Virgin Birth. The accounts in Matthew and Luke are not excluded from the original Gospels, but it is held that elsewhere in the New Testament, a natural birth of Jesus through a human father and mother is taught. It is urged that belief in the Virgin Birth is not necessary to faith in Christ. It is insisted repeatedly that the article on the Virgin Birth was inserted in the Apostles' Creed to meet the Docetic denial that Jesus had a human body. The chapter on the resurrection of the body concludes with the view that nothing is involved necessarily except the survival of death by the personality. The spirit is clothed in a sort of etherial body which it obtains when the fleshly body dies. Almost no reference is made to the resurrection of Christ. Presumably his fleshly body remained in the grave and saw corruption. Somehow He may have appeared to the disciples in such a way as to convince them that He was still alive after the crucifixion. But even this is not directly affirmed.

The chapter on Honesty and the Creeds contains a good deal of interesting casuistry, and concludes that a man can honestly accept the creeds without accepting what they were meant to teach. The Unitarian attack on this as a dishonest attitude is repudiated as without solid foundation.

The closing chapter holds that a creed should not be made a test of church membership. Loyalty to Christ should be the sole test. Agreements on creedal statements is the test employed by a sect, but not by the church of Christ.

There is ample scholarship evinced in these pages in the technical sense of the word. There is no lack of information as to the topics discussed. And in all probability the book will bring comfort to the perplexed minds of some who scarcely know which way to turn in the whirl of modern doubt and controversy. There are certain questions, however, which the book does not answer and some serious defects in the argument.

A curious turn is given to the repudiation of the Virgin Birth. It is alleged that the birth stories in Matthew and Luke are in hopeless conflict with the view of Christ's Person taught

by Paul and John. These latter held that Christ existed before He came into the world, whereas the birth stories represent Him as having been originated by the Holy Spirit in the womb of the Virgin Mary. One is startled by this apparently brilliant suggestion, and looks for a completion of the argument by some sort of explanation as to how the alternative view comports any better with the pre-existence teaching. How could the idea of a human father and mother harmonize with pre-existence? How does the elimination of the supernatural in the birth explain the presence of the supernatural in the pre-existence? What conceivable advantage did an ordinary natural birth have, in the minds of Paul and John, over a supernatural birth in accounting for Christ's pre-existence? No answer is remotely hinted to these questions.

The writer of the chapter on the resurrection is equally shy in facing the real issue as to the resurrection of Christ. For the Christian believer it seems an incredible and almost absurd procedure to discuss the resurrection of the body apart from the greater question of the resurrection of Christ. The outcome in this chapter is a form of speculative naturalism. The soul survives death with some sort of light-substance corresponding to our bodies! This is just one of the many guesses. If there is a vestige of New Testament teaching that hints it, it is II Cor. 5:2-4. But what is this uncertain reference compared with the fifteenth chapter of First Corinthians and the explicit records in the four Gospels?

In general this book is a plea for the rights of liberalism within the pale of orthodox Anglicanism. In confining the discussion to creeds and creedal obligations, the writers fail to penetrate the more fundamental question: what are the nature and meaning of the religion revealed to us in the New Testament? In particular who was Jesus Christ? It is declared that this question is answered when we say "that in Him we find the sovereign will of God truly summoning us, the sacrificial love of God truly seeking us and the mind of God for man perfectly revealed to us" (p 91). This, however, leaves obscure the question whether Christ is a divine and ever present Redeemer, risen

from the dead and glorified, in whom men trust and with whom they have fellowship, or whether He is simply our supreme example of the religious life whose influence is mediated to us through the historic records. And this is really the heart of the current issue in the religious controversy, and also the crux of the whole question of creed subscription and creed loyalty. Many vital questions are purposely excluded from the discussion, the interest being confined to one or two important points. This of course is quite legitimate. But the presuppositions of the book make room for any kind of interpretation of the meaning of Christ. It is not a question of formal creeds, but rather of historical facts. Nor is it a question of looking at ancient facts in the light of modern truth and scholarship. It is rather a question of devising an intellectual method of approach in accordance with which facts may be sifted out and a totally new construction substituted. No principle of reconstruction can permanently set aside facts. Modern scholarship which now so widely adopts the *a priori* method in handling the New Testament materials, and evangelical Christians as well, will proceed wisely if they recognize that the fundamental religious issues of to-day must be finally settled on the basis of historical facts, and not on any kind of theoretical reconstruction of the New Testament.

E. Y. MULLINS.

Religion in the Thought of To-day. By Carl S. Patton. New York, 1924, The Macmillan Company. 159 pp. \$1.50.

Dr. Patton has evidently given a good deal of attention to critical questions and has thought himself into a good understanding of the main currents of the day. His lectures deal with Evolution, The Old Testament, The New Testament, Philosophy, and Theology. As to all these he represents the position of a rather advanced modernist, and possibly with more fitness than he intended he designates his studies as those of 'Religion' in relation to current thought, and not of 'Christianity', although he all the way uses terms that indicate that he means to be dis-

cussing Christianity. He takes biological evolution to be absolutely established, making the truly remarkable assertion that in the testimony of the rocks, "Not one single form of life has ever been discovered out of its proper order in the ascending scale." How many of the geologists would wish this true! And he seems wholly unaware that thus far the actual transitional forms are wholly lacking to demonstrate "that the new and superior kind was developed out of the old, and then the old and inferior kind died out" and that this "is a real explanation." This may be the explanation. I, at least, shall have not the slightest quarrel with the fact, if it is a fact. But thus far it does seem strange that we are able to find great collections of the remains of the animals of different, closely related types, but are yet seeking the intermediary links, save in a fine, constructive imagination. The author finds what are to him very comforting religious conclusions from the discovery of Evolution.

The dogmatic finality with which he makes assertions about the way the Old Testament was constructed, and of its unreliability and incredibility at many points reveals an unconcern for values and an indifference to views of some of the finest scholars not wholly creditable to his own reverence for accuracy and modesty. It is somewhat amusing, after he has insisted all along in applying the principle of a steady growth in spirituality and in dignity of religious ideas as the one way to understand the religion and the literature of the Old Testament, to find him compelled to say: "From this peak of ethical and spiritual religion, Israel did at the time of the Exile and afterwards indeed slip back again into more or less machinery and formalism". Up to that time there had never been a slip backward, but a steady, if slow and somewhat halting, advance. It is a bit strange that only after fifteen hundred years of advance, and to this "peak" of idealism, poor Israel for the first time showed capacity for reversion. It manifestly goes a little hard with Dr. Patton that Israel did, within the clearly historical period, backslide. He slurs the fact as much as possible and refuses to allow it to affect his theory of evolutionary growth in monotheism and spirituality. He still holds that all references to monotheism and all evidences

of high ethical and spiritual insights prior to the eighth century must be redated, forward, or reinterpreted so as to get the better meaning out of them.

His attitude toward the New Testament and its study is well indicated by his attributing to Luke the view that "the immediate disciples" of Jesus "who were the eye-witnesses" "wrote no books." His general type of mind is illustrated by the declaration (p 83) that no historical material is found in Matthew and Luke not derived from Mark. He does not regard Luke as at all certainly an historical character himself.

It is not so surprising to find still some men calling themselves evangelical who express such views, but it is rather strange to find one at this date willing to go before the scholarly world with such views as unquestionable. Few men who are concerned to be thought careful of their scholarship would now affirm that Mark "was written at or around the year 70 A. D., possibly a few years later, certainly not earlier" (p 89). Equally one would not expect one who was keeping up with New Testament scholarship to announce, as a settled conclusion, that "the author" of Acts (unknown, as his treatment indicates) "lacks all interest in strictly historical matters of importance", and that by consequence "his treatise is history only in form".

When it comes to Philosophy he is less radical, but has no very certain position.

As for Theology it is only fair to say that the author is a spiritual theist but in no sense distinctively Christian and nowhere has the distinctly Christian view. Evolution has already given him the fine optimism that man is really coming through all right. The death of Jesus cannot be said to have been "a part of the plan of God in a different sense from the unjust death of any man * *". (p 152). "All we can say is that the doctrine of the Atonement does not fit the modern Christian mind as well as it fitted the Christian mind of the past. Books on the Atonement are not written, or if they are still written, they are not widely read * *". Shades of Denney, Fairbairn, Crow! He wholly repudiates the Virgin Birth, thinks it would be a "tremendous loss" to himself to give up the "divinity" of Jesus, but as for the

eternal distinctions in the Trinitarian doctrine, "we may as well confess first as last, that we do not know anything about all that." As for the resurrection he does not even allude to it, so little account is taken of it.

All this is found in a course of lectures delivered on a foundation the terms of which, we are told in the author's preface, require that they must be a "contribution to the purposes of a high evangelism." There would seem to be some sort of confusion here as to directors.

W. O. CARVER.

The Supernatural Jesus. By Rev. George W. McDaniel, D.D., LL. D. 1924. Baptist Sunday School Board, Nashville. Pages 206. Price \$1.75.

Dr. McDaniel discusses in a popular, clear, and forcible way various modern problems that are involved in the Incarnation of Christ. He looks at the evidence of each of the gospels and of Paul. He handles the problem of the Virgin Birth and the Resurrection of Christ in a lucid and well-balanced manner. The book is a wholesome book for many young people to read.

A. T. ROBERTSON.

Five Present-Day Controversies. By Charles E. Jefferson, D.D., LL. D., Pastor, The Broadway Tabernacle, New York. New York 1924, Fleming H. Revell Company. 175 pp. \$1.50.

The Five are, Two Views of the Bible; Evolution and the Book of Genesis; The Virgin Birth; The Use of Creeds; Roman Catholicism and the Ku Klux Klan.

With characteristic frankness, directness and seriousness, Dr. Jefferson discusses his topics. In rejecting the dogma of Bible infallibility it seems to this reviewer he fails to see quite clearly the strong position of the Scriptures on even a less rigid basis. He admits that the Bible may deceive you, just as your senses may, contending that you cannot give any final rational assurance that either your senses or your Bible will not always deceive you, but that you are still able and under necessity to use

both your senses and your Bible, and that you find that in this use both lead you aright. "If any one twits you on the fact that you do not have an infallible Book, the reply is—'I do not need one. The infallible Guide is the Spirit of God' ". Are we any more absolutely guided by the Spirit of God than by the Bible? Is either rightly thought of as giving infallible guidance, in the strict sense of that term? Does there not remain always the necessity for accepting our human limitations, and while depending on the divine guidance of the Word and by the Spirit, must we not accept the moral responsibility of our dependence and our personality, and be willing to recognize that we may mistake the guidance of either? The Spirit of God uses the Word of God, and gives to us practical religious and moral direction, developing in us moral and religious competency.

Dr. Jefferson sees no need for setting up a conflict between Genesis and Evolution, since a scientific account of the origin and growth of the world system was not at all in the intention of Genesis. Certainly he does not go to the other extreme of that cheap, shallow rejection and ridicule of Genesis of which one reads so much these days.

Dr. Jefferson goes further than sound treatment justifies in admitting the force of the current arguments against the Virgin Birth, thus indicating how strongly the attack is taking hold on our present day thinking. Yet he believes in it most reverently and enthusiastically. He does not think belief in this doctrine essential to salvation, or rightly to be demanded as a condition of church membership.

It is surprising, and distressing to find so clear a thinker and so good an evangelical as Dr. Jefferson defending the use of the "Apostles' Creed" even by those who do not at all believe in any physical resurrection nor in the supernatural conception and birth of our Lord. Why are we bound to repeat a creed at all? And if we must have one, why are we bound to keep on using phrases that we must wrest wholly from, not merely their original intent, but from all rational content? One may sympathize with those who feel that they must keep up ancient forms out of fear that they will lose all hope by breaking the chain of "apos-

tolical succession", but Dr. Jefferson ought to have no such traditional bondage, and ought to rise above advising in its interest.

He is remarkably vigorous in his exposure of the vicious elements in the attitude and influence of the Roman Catholic hierarchy, and equally firm in his declaration that the Ku Klux Klan represents an un-Christian and an un-American method of seeking an end, which must inevitably work lawlessness and injury.

W. O. CARVER.

Shaken Creeds: The Virgin Birth Doctrine. A Study of Its Origin. By Jocelyn Rhys. Pages 244. 1922. Watts and Co., Johnson's Court, Fleet Street, London, England. E. C. 4.

The author is perfectly convinced that Christian doctrines are mythical in origin. He makes a plausible case as others before him have done by manipulation of some data and elimination of other to suit his thesis. The so-called argument falls to pieces on critical examination and sober examination of the real facts. The answer has often been made to all that is here presented.

A. T. ROBERTSON.

Acute and Chronic Unbelief: Its Cause, Consequence and Cure. By Albert Clarke Wycoff, Professor of Psychology of Religion, The Biblical Seminary, New York, N. Y. Author of "The Non-Sense of Christian Science", "The Science of Prayer", etc. New York. 1924. Fleming H. Revell Company. Pp. 218. \$1.50.

This is a new type of apologetic, coming upon the subject from the standpoint of psychology. First of all analysis is made of the psychological causes of "unbelief", "super-belief" and "mis-belief", with careful distinction between that which is acute and that which is chronic in each case. The causes and occasions for the acute attacks and the chronic cases are carefully distinguished. Belief is taken to be normal in man, and the abnormalities of those who do not believe are traced to various "com-

plexes'', with explanations of the origin of these ''complexes'' and suggestion for their proper treatment. No little attention is given to the teachers in schools and colleges and of their responsibility for the unbelief of the youth of the day. One wishes that it were to be hoped that such teachers would take to heart this responsibility. Unfortunately, one of the most serious facts about the average college and high school just now is the repudiation by the teachers of responsibility for the moral and spiritual interests of the students. The result is found in conditions depicted in Percy Marks' *The Plastic Age*, and in the scandals so frequently reported in connection with high school students.

Professor Wycoff has done a very fine piece of work in this discussion, and has broken some new ground.

W. O. CARVER.

VIII. ESSAYS AND STUDIES.

The Understanding of Religion. By Edwin Tenney Brewster, A. M., With Illustrations. Boston and New York, Houghton Mifflin Company, 1923, 133 pp., \$1.50.

When the preface begins with such a sentence as this: ''If this book contained any theology, I should not have written it,'' one is usually well advised to stop at once and lay the book aside forever. The five page preface here serves to prick up interest, without encouraging great hope. Nevertheless I undertook it, and tried to go right through. I found much that was engaging. Many smart sayings and some rather shrewd observations are found in chapters dealing with: What is Religion?; The Three Parts of a Religion; Religion and World-view; Our Four Sources of Opinion, and the final chapter—X—on ''The New Reformation''. I did my best on the others, but found them so crude and so tedious with their labored charging of the Scriptures and the Creeds with stupid absurdities, that I finally had to resort to

skipping. The author does know so many things! Some of them must be very doubtful to less learned men; some of them are not true at all, some of them are trivial; but also some are very full of fruitful suggestion.

Quite refreshing in naivete' is the contrast drawn between science and religion, in the last chapter. In the case of science, "All its doctrines rest directly on evidence, and are always, therefore, even the most fundamental of them, under examination. As a matter of fact, indeed, natural science has almost never had to take back any of its main conclusions." "All science * * * always in the end, and of itself, finds its feet again and comes back to the right path".

"Not so is it with theology", for here dogmatism is forever blocking the way to truth. It is worth a lot of reading to learn so important a truth (sic!). Too bad that he feels that after all it is needful to leave to the theologians the task of giving religion a new form and new life. "We laymen are somewhat too busy, and a great deal too ignorant". Likewise, "the working clergy" are mainly too busy. It is amongst the theological professors that we are to look for the "prophets" that will rescue us from the priests, and even here we may set the technical "prophets" to one side, and "we outsiders, just now, will most wisely back the scholar". Even so. One fancies Professor Brewster had a lot of quiet fun writing this book.

W. O. CARVER.

A Casket of Cameos. By F. W. Boreham. The Abingdon Press. 1924.

This, another delightful book from the pen of F. W. Boreham, is well described in the author's own brief introduction: "The stately lives of noble men, are they not the glory of the whole earth? They are the streams that, transforming every dusty desert into a fruitful field or a garden of roses, fill the world with life and loveliness. In this book and its predecessors of the same series, I have simply traced these sparkling waters to their secret source and fountain-head far up among the everlasting hills."

Mr. Boreham has selected characters from widely different walks in life—a few also from fiction—and shown how each received its inspiration and outlook through some text of Scripture. Men as far apart as David Brainerd and Sir Ernest Shackleton, John G. Paton and W. M. Thackeray drank from the same fountain of Truth. And Mr. Boreham has traced skillfully and beautifully the favorite texts of twenty-two such men through the great chapters of their lives. Besides being delightful reading these essays often afford rich illustrative material for sermons.

J. B. WEATHERSPOON.

From Augustus to Augustine: Essays and Studies Dealing with the Contact and Conflict of Classic Paganism and Christianity. By Ernest G. Sihler, Ph.D., (John Hopkins 1878), Hon. Litt. D. (LaFayette 1915), Professor of the Latin Language and Literature in New York University since 1892; Author of *Testimonium Animae*, *Annals of Caesar*, *Cicero of Arpinum*. Cambridge at the University Press, 1923. X—338 pp. 12½ net, probably \$3.00.

There is something very fine about these essays, written with easy deliberateness, painstaking care, exhaustive reference, citation and quotation of original sources. They were first published from 1916 to 1920 in the *Biblical Review* and are now brought out in the finest form by the Cambridge University Press on paper and in type that charm the eye and delight the soul.

The distinguished author revels in classical lore and moves with the aristocratic dignity of the old time scholar in the humanities. In a delicate Dedication he designates this "the last volume of his production". Here he has expended his best effort on a crowning work.

There are twelve of the Essays, beginning with "The Spiritual Failure of Classic Civilization" and ending with "Augustine's City of God."

He has drawn on the truly representative literature of his period with discriminating thoroughness guided by a rare famil-

ilarity; and he has been jealously independent of other compilers and authors.

The result is a thesaurus of riches for comparing the present day paganism, so rife in many quarters, with the classical paganism and so a guide for appraising much of the current critical opposition to Christianity.

To author and publisher we are under great obligation.

W. O. CARVER.

One Man's Religion. By Robert Quillen. The Macmillan Company, New York. x-81 pages. 75 cents.

This unpretentious book is replete with sane observations of a modest layman who has looked in on the deep things of living and who is able to tell what he has seen and felt. In the words of the author "the work is more of an autobiography than a treatise on philosophy", but since one's philosophy is always the mental groundwork upon which his life is projected there is no antithesis between the two. The net result is that the reader obtains intimate glimpses into another's experiences—glimpses which react upon his own life with a buoyant force and bring to thinking the incentive to clarity and sanity.

While not written for preachers, the volume has a special value for them. The old themes of *The Beginning, Conversion, Love, Repentance, Prayer, Filthy Lucre*, with a chapter on *Preachers*, are discussed in a new way, and helpful. If such themes have worn "a smooth groove in the mind, through which they slip without producing enough friction to generate an idea", Quillen's effort will at least divert the attention to other possible channels where the running will be just as smooth and more profitable. Better still, the preacher will find here many new facets of the old gem of truth. None can read it without being stimulated in his thought and, if he have the venturesome spirit to get a close-up, he might detect the meager outlines of his human self. By all means get the book,—the reaction will be power.

J. MCKEE ADAMS.

Character and Happiness. By Alvin E. Magary. Charles Scribner's Sons. New York. 1924. 214 pages. \$1.50.

Rarely does a more sensible and interesting book reach one's hand than the above. The author has had a wide experience as pastor in a "down town" city church and seeks to give help and courage to those folk who do the bulk of the work of the world. The author, like many of our day, has been somewhat over impressed by the study of modern Psychology, and, perhaps, too little impressed with the regenerating power of the Gospel of Christ. This is manifest especially in the chapters on "Self-making" and "Purpose." However, both chapters contain much that is helpful to the man who is already in the making. Every man does not have in him all that is needed to make him what he ought to be. The glory of Christianity is its ability to remake men.

However, this book brings a fresh and scintillating treatment to the facts and problems of every day life. There are 21 short chapters which bristle with common sense, humor, wholesome advice, sound philosophy and sane optimism. These chapters speak to the mind, the soul—the entire life. The chapter on "Between Visions and Dreams" or a "Plea for Disorder" is well worth the price of the book. The style is rich, the themes sparkle, every page instructs, indicts, convinces. The price of the book should enable multitudes to possess and study it.

F. M. POWELL.

IX. MISCELLANEOUS.

The Plastic Age. By Percy Marks. New York. 1923. The Century Company. 332 pp.

Here is a story that is either a terrific indictment or an outrageous slander of the present day American College, which it is for the colleges themselves to say. That they have so largely ignored it is not at all to their credit. But that the work, by a professor in a Christian college, purports to set forth actual con-

ditions in such institutions I could never have brought myself to read through more than a dozen pages of it. Never have I waded through such filth of profanity, lewdness, vulgarity. All the worth while men of the college are represented as being mixed up in this sort of revolting conduct. A few hold aloof from it, a very few escape the grosser corruption, and these only by accident. The moral conflict of any decently minded man is most fierce and bitter and he is represented as lacking both the moral background in fixed ideals, and the moral sympathy and encouragement from the college faculty and officials that ought to make for a successful fight for character. The hero is traced through his four years of college and comes out with his ideals lost or lowered, his "illusions" all abandoned, with no life purpose and no sense of a calling to any worthy career in life. The one professor who is represented as trying to be of any help to his students in the task of man-making has no definite word for his students and openly declares that every intelligent man must become a cynic, urging only that he be a kindly cynic.

The book is most depressing if at all a true picture of actual conditions. I referred the book to a young man just finishing the third year of college work, for criticism, and am permitted to include here his comments. I also asked a student of one of America's foremost universities and was told that the conditions depicted, in this book can be found there, although this young man said that one finds what one looks for in a school. The tragedy of Professor Marks' picture is that he claims to be presenting the normal experiences of a student of the better class.

"Upon first glancing through the *Plastic Age* one is inclined to believe that the author tried to write something sensational enough to appeal to America's pusillanimous reading public, and succeeded in his attempt. But to the college man it is more than that: it is a college professor's point of view on student activities.

Professor Marks' picture of the struggle of the college man to retain his moral integrity and individuality is exaggerated, certainly, but the struggle is none the less there.

The story is of a small-town boy, Hugh Carver, at Sanford

University, and of his struggles and experiences during his four years there. One reviewer has said "if Sanford University is like that, then I thank God I didn't go there," and the writer wonders if there is, then, an exception. Of course the intensity of the struggle varies with the institution, but the writer, himself a college man, is inclined to believe that the situation pictured by Marks exists in all American colleges. The majority of those long out of college will condemn The Plastic Age as utter rot, and college men will say 'He has the dope,' and let it go at that.

But Professor Marks has overlooked one important fact: the ever increasing interest of college men in things moral, and in right sociological principles. When this interest attains to the proportions of which it gives promise, and when college professors universally adopt a sympathetic, co-operative attitude toward the student, and vice-versa, then will the moral issue cease to be paramount in college circles." W. O. CARVER.

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